

# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor

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## TO THE HERALD FAMILY, GREETING

By Dr. L. R. Akers

**S**INCE my childhood, THE PENTECOSTAL HERALD has been in our home and I have grown up a faithful reader of its pages. I have learned to look upon THE HERALD subscribers as peculiarly a Christian family, bound together by ties of common interest, first with a desire to seek and acquire the life "that is hid with Christ in God,"—the sanctified life, the victorious life—and after the subjective experience then the objective passion, a yearning for the salvation of the world for which Christ died.

We are profoundly convinced that in the world's greatest material age only a full and complete Gospel can suffice to meet the soul problems of present day society. The hope of tomorrow is found in the Holiness Movement of today. We believe no periodical is doing more to cultivate the deeper spiritual life and to sound an evangelistic crusade than THE PENTECOSTAL HERALD, which has been so ably edited for forty years by the mighty exponent of Bible Holiness, Dr. Henry Clay Morrison.

My association with Asbury College and, as a consequence, with Dr. Morrison, has been one of the closest intimacy for many years. My father served on the Faculty of this institution under its founder and first president, Dr. John Wesley Hughes, while I spent two and a half years in its halls, graduating in 1904. For eleven years afterward I had the honor of being President of the Alumni Association, and with possibly one exception, I have attended all of the Commencements of the school since graduation. On June 5th, we closed the fifth year of our administration as President of Asbury College.

For the first time in the school's history we have had an absence covering eight months of Dr. Morrison's ministry in our institution. During this time he has been seeking to regain his strength following the over-exertion of years of continuous and unusual labors in the educational, evangelistic, and editorial fields, doing the work of a half dozen ordinary men throughout this long period.

What a wonderful ovation he received when he appeared on the platform of Asbury College after several months in Florida. His heart surely must have been gladdened by the joy which was mirrored upon all faces at his return to the scene of fifteen years' faithful service.

The physicians have decreed rest that he may come back to a measure of normalcy which will permit him to resume his evangelistic labors. And when he called upon me to assist him for a period of four weeks in the editing of this paper I felt a sense of inadequacy to follow this trenchant and mighty herald of full redemption who has so wonderfully blazoned a white path of holy living through the last half century. As I come before you, THE HERALD family of whom I have been a member since childhood, I feel a

bit as I did when making my first radio talk over WGY. The newness of the experience of speaking to an unseen audience of hundreds of thousands of people made me feel quite shaky and my tongue exceedingly thick. However crudely I may express myself to you in this opening editorial page, I can assure you that though the pen be slow and awkward the heart back of it beats with a genuine love for you and for the Christ whom we all love and seek to serve.

THE PENTECOSTAL HERALD and Asbury College have been from the beginning side by side and heart to heart in upholding and advancing full salvation in America, and it is our profound conviction that these two agencies for good should continue to co-operate in closest accord for the bringing in of a new day of spiritual achievement in the life of our nation. Believing in the sufficiency of the Gospel and the personal presence and power of the Holy Spirit we must undertake great things for God and expect great things from God. Countless thousands have for years thanked God for THE HERALD, for its fearless proclamation of the saving truths of the Bible and its unrelenting war upon the evils which threaten the life of the church and destroy the souls of men.

We have implicit faith in the Gospel which is the power of God unto salvation when it is proclaimed in all of its phases and in its fullness. We are unalterably opposed to its adulteration with human philosophies and the unbeliefs and notions of men who would substitute the novel or bizarre for the time-tested, never-failing power of God in the reclamation, regeneration, and sanctification of human life. We would condemn without hesitation those who have become hirelings instead of prophets and who have turned the church of God, essentially a place a worship, into a place of entertainment with plays, shows, romp, and carnal pleasure, instead of the quietness and meditation of the Father's sanctuary.

The coming year is to mark the observance of Pentecost in the program of the church. We note many references to the need of Pentecost. There is a very general feeling among devout people everywhere that there must be a deeper spiritual life and more power among ministers and church members if we are able to meet the issues of the present day and save the churches from the plague of worldliness and sin which threatens us on every hand. We read an appeal from the bishops of the Methodist Episcopal Church, South, made some years ago, which seems to us especially applicable for the present hour:

"Our Methodism is a mighty force with great numbers and large wealth. It has shown in its world-wide program commendable liberality and a general effectiveness in its organized activities. Its supreme need is a baptism of power, a Pentecost of heavenly love bringing salvation to a lost world. For this let all the people make earnest, hum-

ble, and continued supplication. Tarry—tarry until you be endued with power from on high."

We are profoundly thankful to God that a recognition of this supreme need is being felt by many devout people here and there throughout the land. There is a genuine heart hunger and an earnest longing for a Pentecost which will come as a refreshing shower upon a desert land. Without doubt the one great need of the church is the baptism with the Holy Spirit. Our reading, thinking, conversation, purpose and prayer should lead us on in this direction.

If we as a HERALD family might bind ourselves in a covenant of prayer to the end that first of all, our lives shall be blameless and irreproachable in the beauty of holiness, and again that we shall not cease by day or night through intercession and personal effort to bring again a spiritual refreshing and a nation-wide revival to the needy hearts of men. This unified purpose would be honored of God and our hearts would greatly rejoice as we would see God's plan realized in the world.

### For Holiness.

I have never thought of myself as a very good example of the sanctified life. I have met and associated with many persons who seemed to live on a higher plane of spiritual attainment and devotion than myself.

I have not a doubt of having received a gracious baptism with the Holy Ghost cleansing from all sin, and I believe with all my heart that men were created, that the Bible was written, that the Lord Jesus came into the world, lived, taught, suffered and died upon the cross that we human beings might be saved from all sin, and live holy lives, kept by divine power, the indwelling and guidance of the Holy Ghost.

Now, in the evening of life I thank God that it has been my privilege as a very weak agency, to live, to love, and to labor that my fellowbeings might come to believe in sanctification, the cleansing power of Jesus' blood, to seek and find in him a Redeemer able to save to the uttermost.

I believe with all my heart that it is the duty of the whole church, in her officials, her publications, her schools, her literature, her pastors and evangelists, her Sunday schools, lay leaders and the young people of the Epworth League to be constantly teaching and pressing to the high mark of full salvation from sin. That this should be the great goal, the glorious objective, to be fully saved, and to bring others to the knowledge of Christ and his power, and into the fulness of this blessing of the gospel.

Holiness of heart and righteousness of life gathered up, embrace and bring to a glorious climax all Bible truth, all Christian life and experience. This is the grand central station into which all the trains of God's plans and purposes run.

(Continued on page 8)

# PREACHING FULL SALVATION IN MANY LANDS

Rev. G. W. Ridout, D.D., Corresponding Editor.



The human heart is the same all around the world, and the gospel of full salvation finds a great response in the Chinese Church. In our recent meeting in South China we found people hungry for this great truth.

Nothing short of a full salvation gospel will meet the needs of the church in both America and Asia today.

John Wesley stirred England of the 18th century with holiness truth and preaching. The preaching of full redemption brought on a great awakening and produced generations of saints. It will do the same today if we would give it a chance.

One of the most blessed forms of full salvation is shown in its setting as Perfect Love.

The expression Perfect Love is found only in John's writings, 1 John 4:18. It is a term used to designate a state of soul in which sin is entirely cast out; the heart made pure, and God is loved with all the heart, mind, soul and strength. Faber sang about it thus:

"I love Thee so, I know not how  
My transports to control;  
Thy Love is like a burning fire  
Within my very soul."

John Wesley defines the experience thus: "The loving God with all our heart, mind, soul and strength, this implies that no wrong temper, none contrary to love, remains in the soul and that all the thoughts, words and actions are governed by pure love." Wesley further speaks of the faith whereby the blessing is obtained in this wise:

"But what is that faith whereby we are sanctified, saved from sin and perfected in love? This faith is a divine evidence or conviction—

"1. That God hath promised this sanctification in the Holy Scriptures.

"2. It is a divine evidence or conviction that what God has promised He is able to perform.

"3. It is a divine evidence or conviction that he is able and willing to do it now.

"4. To this confidence that God is able and willing to sanctify us now, there needs to be added one thing more—a divine evidence or conviction that He doth it."

James Brainerd Taylor, the Presbyterian, tells how he received the blessing thus: "I was delightfully conscious of giving up all to God. I was enabled in my heart to say: 'Here, Lord, take me; take my whole soul and seal me Thine now and Thine forever. If Thou wilt, Thou canst make me clean.' Then there ensued such emotions as I never before experienced. All was calm and tranquil, and a heaven of love pervaded my soul shortly after. I was dissolved in tears of love and gratitude to our blessed Lord, who came as King and took possession of my heart."

When in Japan we had some fine meetings with the Japan Evangelistic Band of whom Mr. Paget Wilkes has been the chief for many years. We have read a good deal of Mr. Wilke's illuminating books on Sanctification, etc. In an address of his he tells how he came into the experience of full salvation in the following:

"I remember about thirteen years ago in Japan I got so desperate for God's best, that if it had not been for God's mercy I should have gone out of my mind. I was seeking God, and he showed me the pride of my heart, and told me to call together some of the Japanese Christians that I had led to Christ and ask them to pray for me.

"I said, 'Lord, I cannot do it: I am a missionary: I've come out here to teach these people.' And the Lord said, 'Those are my conditions.' Then I remembered how the Lord submitted to John's baptism, and Paul,

## PERFECT LOVE.

"O Jesus! Jesus! dearest Lord!  
Forgive me if I say  
For very love Thy sacred name  
A thousand times a day.

"I love Thee so, I know not how  
My transports to control;  
Thy love is like a burning fire  
Within my very soul.

"O wonderful! that Thou should'st let  
So vile a heart as mine  
Love Thee with such a love as this,  
And make so free with Thine.

"The craft of this wise world of ours  
Poor wisdom seems to me;  
Ah, dearest Jesus! I have grown  
Childish with love of Thee!

"For Thou to me art all in all,  
My honor and my wealth,  
My heart's desire, my body's strength,  
My soul's eternal health.

"Burn, burn, O love! within my heart  
Burn fiercely night and day,  
Till all the dross of earthly loves  
Is burned, and burned away.

"O light in darkness, joy in grief,  
O Heaven begun on earth!  
Jesus, my love! my treasure! who  
Can tell what Thou art worth?

"O Jesus! Jesus! sweetest Jesus!  
What art Thou not to me?—  
Each hour brings joys before unknown  
Each day new liberty.

"What limit is there to Thee, Love?  
Thy flight where wilt thou stay?  
On! on! our Lord is sweeter far  
Today than yesterday.

"O Love of Jesus! blessed love!  
So will it ever be;  
Time cannot hold Thy wondrous growth,  
No, nor eternity."

—Faber.

to be taught by Ananias, and I saw the desperate pride of my heart. I obeyed God, and it may seem a small thing to you, but it was real 'dying.' Today I could take you to the spot in Japan where the Comforter came to my heart.

"Beloved, when God shows us the poverty and barrenness and pride of our heart, and we are willing to obey him, then the Comforter will come.

"The widow woman, alone in her room, set out all the empty vessels, and then took that little pot of oil and filled them all.

"And we may bring the empty vessels of our heart, our desires, imaginations, longings, the consciousness of being barren and empty, and, spreading them out before the Lord, draw upon that wonderful pot of oil, the Holy Spirit in our hearts.

"Oh, praise God, he will come, as we draw upon him by faith. He will fill our hearts with divine, compassionate, holy love. Emotion is not love. Love is practical. It will go to the one you have wronged and ask forgiveness, out of the fullness of your heart, and that love will take hold of your spirit.

"Let us get down before God. Let us seek his face. Let us claim this blessed experience, the fullness of his holy, persuasive, compassionate, tender, positive love, and remember that there is always more to follow."

Perfect Love has been put into the sweetest poetry by Tersteegen, the German, and translated by John Wesley. I regard the following as one of the sweetest of hymns on the subject:

"Jesus, Thy boundless love to me  
No thought can reach, no tongue declare;  
O knit my thankful heart to Thee,  
And reign without a rival there;  
Thine, wholly Thine, alone I am;  
Lord, with Thy love my heart inflame.

"O grant that nothing in my soul  
May dwell, but Thy pure love alone;

O may Thy love possess me whole,  
My joy, my treasure, and my crown;  
All coldness from my heart remove,  
May ev'ry act, word, thought be love.

"O Love, how cheering is Thy ray!  
All pain before Thy presence flies;  
Care, anguish, sorrow, melt away,  
Where'er Thy healing beams arise;  
O Jesus, nothing may I see—  
Nothing desire, or seek, but Thee.

"In suffering be Thy love my peace,  
In weakness be Thy love my power!  
And when the storms of life shall cease,  
Jesus, in that important hour,  
In death, as life, be Thou my Guide,  
And save me, who for me hast died."

If we would regard Perfect Love as a Medicine for the Believer's Soul we might, without levity, consider the ingredients entering into it as made up of the following, which has been set forth by Rev. F. E. Marsh, a very wonderful English writer upon the deeper things of God. We grant that the setting is rather odd and peculiar, but there is a great measure of truth in it and we pass it on to our readers as being worthy of a serious study.

## THE SAINT'S MEDICINE CHEST.

One pound of the Spirit's graces in equal portions of one ounce each.

- 1 oz. Balm of Gilead. Jer. 8:20..
- 1 oz. Bark of Calvary. Isa. 53:4-6.
- 1 oz. Syrup of Faith. Jas. 5:15.
- 1 oz. Essence of Love. 1 Cor. 13:13, R. V.
- 1 oz. Oil of Confidence. Prov. 3:26.
- 1 oz. Honey of the Word. Prov. 4:20-22; 16:24.
- 1 oz. Spice of Concentration. Song of Songs 4:12-16.
- 1 oz. Stalk of Uprightness. Prov. 14:2; Rom. 14:17.
- 1 oz. Flower of Discretion. Prov. 22:3.
- 1 oz. Root of Contentment. Heb. 13:5, 6.
- 1 oz. Herb of Joy. Prov. 17:22.
- 1 oz. Milk of Kindness. Prov. 31:20.
- 1 oz. Frankincense of Worship. Matt. 2:11.
- 1 oz. Dew of Humility. Prov. 22:4.
- 1 oz. Crystals of Patience. 2 Pet. 1:6.
- 1 oz. Perfume of Praise. Ps. 103:1, 2.

Pound these ingredients well in the mortar of believing prayer, 1 John 5:14, with the pestle of truth, Eph. 4:20, 21; add sufficient water of the Spirit's life, Rom. 8:11, till all are proportionately mixed together, and then put in the jar of a sanctified memory, 2 Pet. 1:12. Apply the preparation three times a day and oftener if required, with the hand of diligence, 2 Pet. 1:10, and it will be found that this Christ-all preparation, Matt. 8:17, will cure all kinds of ailments, Matt. 8:16.

## Ideals for Earnest Youth.

Ideals for Earnest Youth is a charming book for young people of both sexes. It is neatly bound, excellent paper, good, clear print, 224 pages, short chapters, sometimes only two pages, frequently not more than three pages. This enables the young reader to catch up the book at a few spare moments, read a chapter and go to work, or on a journey, with something to think about. Let me give you a few of the chapters:

Self Respect, Self Mastery, The Joy of Living, Your Ideals, Courtship and Marriage, Take Care of Your Mind, The School of Struggles, Backbone vs. Wishbone, Team Work, Recreation.

Send a dollar to The Pentecostal Publishing Co., Louisville, Ky., for a copy of Ideals for Earnest Youth, and surprise one of your children or young friends with a bright smile and a beautiful gift.

Faithfully yours,

H. C. MORRISON.



# CONVERSION AN ACT OR A PROCESS

Rev. Henry F. Pollock.



CONVERSION is the act of divine grace whereby a repentant sinner is turned from the path of unrighteousness, and placed in the path of righteousness—of right feeling, thinking and acting. It is a heart experience, received by faith, and thus wrought in an instant of time. Such is the traditional view of the experience. Many modern philosophers and theologians, however, have come to the conclusion that, in keeping with the development of the modern mind, and the more recent findings regarding human experience, the view formerly held should be somewhat broadened. It is claimed by these men that, although in some cases conversion has been cataclysmic or instantaneously manifest, yet oft-times it is a slower process, working itself out gradually by degrees. In some, they claim, it is done in an instant, but in many others it is a gradual work. As such a doctrine and experience is most vital to all human lives, it behooves us to be well established in the real truth concerning it.

Let us examine the views of our fathers as to how they understood and expressed conversion. First, the heart was regenerated, made new. It meant a complete change in direction or attitude. It does not take one long to change his direction. If I am going north, it takes but an instant to turn and go south. My attitude does not change by degrees. Before conversion I am against the will of God. After it, I am wholeheartedly for it. My mind has been made up in an instant—the instant I say yes to God's will. I am not regenerated a little bit today, a little more tomorrow, and next month more regenerated, until I am finally altogether changed in my attitude toward God. There is a positive and abrupt change in my soul's attitude when the transforming grace of God moves on the soul in answer to an appropriating faith.

In the next place the fathers understood that when one was converted and his sins forgiven, he was thus justified in the sight of God. Who ever heard of any one being declared just by degrees? A judge in the court room does not speak thus: "Now, gentlemen, the accused before you is a little bit just in my sight, but as I go on I see he is a little more just. He is becoming more and more just every time I look at him," and then closes his speech by declaring the accused fully just, and thus acquitted. To the contrary, the acquittal is made outright. If a man is justified, that justification is the act of an instant, from the character of the thing. Traditionally, it has been thought that when one is converted, he is *adopted* into the family of God. If I were an orphan child and a good family took up legal proceedings to make me their child, I would never think of educating myself day after day, week after week, into the belief or knowledge that I was a member of that particular family. It would be foolish to think that I was becoming a little more and more adopted every day. If I am outside God's family, nothing is clearer to me than that fact. If the Holy Spirit witnesses to my heart that I am received into his family, that knowledge is made known to me at once. It takes only an instant to be conscious of my state of adoption. A sinner coming to God for salvation, does not have to wait a week, month, or year to be able to sing with assurance: "I'm a child of the King!"

The fathers believed that when one was converted, the Holy Spirit directly moved on the soul in *witness* to the fact. Some of the modernists would have it this way: Under a gospel invitation or appeal, a man makes up his mind and decides for Christ. He begins to be a follower of Christ just a little, and becomes increasingly so by following his ex-

ample day after day. He is receiving his witness of salvation in an ever increasing degree of assuredness, until at some indefinitely settled time in the future he is fully assured that he is converted,—that is, regenerated, justified, and adopted.

Now all this leads us into a great maze of confusion. Such an idea of conversion would establish three definite classes of human souls in the world. The Bible speaks of only two: saints and sinners. But now we have added a third: Sinners-being-converted-into-saints. If a person in this last class happened to die before he was fully converted, what would be his eternal destination? He could not in justice be lost, for he had started to become righteous. Yet he could not be saved eternally, because he is not yet fully converted. The Bible teaches us that no unconverted person will be admitted to the Heavenly City. And thus we find ourselves in the midst of much confusion.

Now, our modernist brethren will answer what we have said in this way: "O, you misinterpret the nature of the case. Take the laws of psychology as now understood. All knowledge comes to us through the physical senses. Our aim is Christian character. Character cannot be made in a moment, a day, or a week. Every action in accord with the principles of Christ pushes forward the building of Christian character. Sensing right situations, or outward stimuli, and responding to them in a Christlike manner brings one into a converted state." This, it is even claimed, establishes the soul better in the Christian life better than any cataclysmic conversion experienced under "high pressure methods." And thus they attempt to evade the real issue.

God established the law of human psychology when he created man—and the human mind works according to those laws,—that is, through the senses, ordinarily. However, the modernist is confusing two things: (1) the moment of forgiveness or conversion, and (2) the days of contrition and repentance preceding conversion proper; and the days, weeks and months following in which the soul is growing in grace and service. There is a marked distinction here. Growth in grace is altogether different than conversion. As the situations of life present themselves to the Christian from day to day, Jesus as his constant companion enables him to react to them in accord with the Bible and his will, and our Christian life, already having been begun at conversion by a simple act of faith, is now broadened, deepened, and strengthened. This is growth in grace. But one must get *into* grace before he can grow *in* it.

As we said above, the modernist claims that all knowledge comes to us through the physical senses. This is not true. The consciousness of saving grace, supernaturally imparted, does not come through any of the senses. It comes directly to the innermost recesses of the soul in response to an act of receptive faith. Every converted soul will testify to that fact.

I have yet to meet the man or woman who claims to have been converted gradually. I prefer to hold to that view established by the experience of millions of human souls. If I tried to get people saved by degrees, I would not get them saved at all. The modernist is not getting them saved. He may think he is winning them to Christ according to his idea of conversion, but the simple and awful truth remains that he is subtly leading men into a *form* of godliness without the *power* thereof. By the tremendous deceit of purporting to offer "life in its reality," he is leading human souls into meaningless forms and lifeless habits that make it harder to win such souls to the real experience of conversion than it would be had

they never heard the gospel message of salvation.

May God help us to be clear in our thinking and true in our conduct in seeking and saving that which is lost—in getting men converted on the spot. Amen.

## A Sample of Methodist Modernist Teaching.

REV. A. S. HUNTER.

A letter from a retired Methodist preacher in the west, brings the following. The preacher on this occasion was a man under thirty, the product of Boston School of Theology. What aggravates it is, that four years ago, before he went to Boston, he was regarded as a promising young preacher. His theme was the temptation of Jesus. The writer of the letter says, "This is written from memory (the next day), but I think it is a fairly accurate setting forth of the views he expressed." Below is quoted from the letter.

"Jesus, a devout young man of Nazareth, a carpenter by trade, hears of the preaching of one John, in the wilderness about the Jordan, and shuts up his shop to go and hear from John lessons about God. When he hears John preach of bringing in the kingdom of God, he says, 'I will give my life to help that movement,' and was baptized in proof of his sincerity. After his baptism by John, he had a great spiritual experience; and heard the voice of God speaking to his spirit, saying, 'Thou art my beloved.' He then is led by the Spirit into the wilderness to '*think things through*', and became so absorbed in that, that he forgot to take food for forty days and nights. 'If Jesus knew all things *without thinking them through*, as we have to, he could be of no help or inspiration to us.' After this, when he realized his hunger, he refused the temptation to turn stones into bread, in order to emphasize the spiritual, as over against the material. When tempted to cast himself down from a pinnacle of the temple, he refused to become a 'wonder worker,' to draw attention to himself. When tempted to get control of the kingdoms of this world by worshipping the tempter, he refused because he was not sure that the tempter could make good his promise. And, though not sure of his ability, yet he preferred that method to the other. So he started out with that purpose in view, and he asks all who will, to join him."

Comment is needless! Think of the coming generation of Methodist preachers being fed on that sort of semi-blasphemous stuff in our theological schools! And think of the children and young people being fed on it from the pulpit! We need not marvel, however much we may regret it, that virile youth fail to curb and restrain their natural and depraved passions, and the orgies of crime is on! How long can American civilization stand up under it? And what about the millions of souls thus defrauded of the power of Christ through the gospel, unto salvation? "Sheep without a shepherd!"

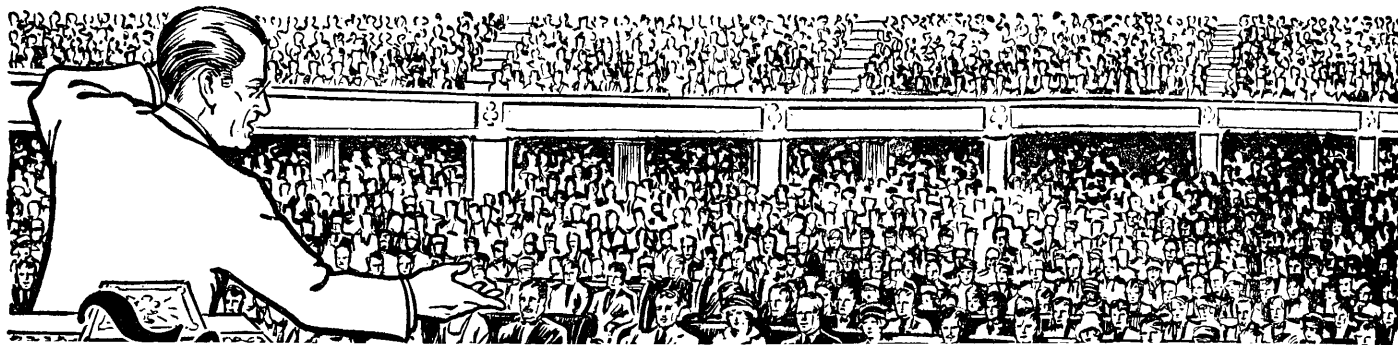
## "In as Much, . . ."

Send THE HERALD one year to some one in prison or hospital and pray that it may prove a blessing.

Dr. Ridout's Book, "The Beauty of Holiness"

This book has now been translated into Japanese and Chinese and is circulating throughout the Orient. "Beauty of Holiness" sets forth the fact that in real Bible holiness there are such beautiful things. This book is intended for holiness people, to help those who are in the experience of full salvation. It will make a beautiful gift book as well as a devotional book for God's children.

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.



## SAVE A SOUL FROM DEATH.

Rev. W. M. Young, D. D.

*"Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."*—James 5:20.

**T**HE Apostle Paul closes nearly all of his epistles with a benediction. I think there are no finer benedictions in human language than those found in the epistles of Paul. James writes a very practical book, setting forth the way of Christian service, and closes his epistle with the climax of noble achievement, the conversion of the sinner. The conversion of sinners is the most worth while business in this world. When we go up to our chambers for the last time, and fold our hands to work no more, there will be one thing that will stand out most prominently in the catalogue of things done,—the winning of souls. If we have brought none to Christ, that fact will stand out like Pike's Peak among the monuments of our regrets. Rutherford knew this when he said:

"If one soul from Anworth  
Meet me at God's right hand  
My heaven will be two heavens  
In Emmanuel's land."

"LET HIM KNOW"

Charles Peace, who attained infamous notoriety in England some years ago as a burglar and murderer, a man who seemed absolutely depraved in every part; as he was being led to the scaffold to expiate his crimes under the law, the prison chaplain offered him what are called "the consolations of religion." The wretched man turned to him and said: "Do you believe it? Do you believe it? If I believed that, I would crawl across England on broken glass on my hands and knees, to tell men it was true."

Do we believe it? Do we believe that eternal death awaits the impenitent? Do we believe that Christ gives eternal life to those who believe on him and receive him?

"HE WHICH CONVERTETH A SINNER"

Some of us remember when conversion was preached with much greater emphasis than it is today. We believed it was either conversion or eternal ruin. We believed that one must be converted from sin and to Christ. It is quite possible to become converted to a church or a doctrine or a dogma or even to a preacher. It is said that D. L. Moody once met a drunken man, who asked if Mr. Moody knew him. He said, "No, I do not remember you." "Well, you ought to; I am one of your converts," said the man. And Mr. Moody answered, "I think you must be, for you surely are not one of the Lord's converts." Conversion is just as necessary today as it was in the times of Christ or the days of our childhood. Rebellious men are still walking the broad road and must be turned to God.

"FROM THE ERROR OF HIS WAY"

I do not know what the error of your way may be; it may not be drunkenness; it may not be burglary; it may not be murder.

The error of your way may be the error of indifference. It may be that you care little

whether the house of God be full or empty; whether the kingdom goes forward or falters. It may be that you are little concerned whether your neighbor is saved or lost.

The error of your way may be the love of money. The Holy Scriptures say, "The tithe is the Lord's," but you may have been cheating him out of his tithe for fifty years, and still professing to love him. How long would you accept professions of love from your tenant farmer if year after year he held back and did not pay his rent?

Perhaps your error may be an old grudge; if that be so, be well assured that you must be converted from that error, or die in your sins. "He that hateth his brother is a murderer."

"SHALL SAVE A SOUL FROM DEATH"

Perhaps you have seen a great building on fire, and the firemen risking their lives to save men's bodies from death. A great building was on fire. A little girl was seen at a window high above the street. They brought the life-saving apparatus, and told her to jump for her life, but she refused. She said, "The baby is still in the house." She ran back and struggled with the smoke and flames, and again came to the window. And again they called to her to jump, but she would not leave the baby. At last, with the heroism of a martyr, she struggled to the window and dropped the baby into the net, and then tumbled herself out of the window, but she was burned beyond hope. As tender hands ministered to her, she said: "Don't worry about me, I saved the baby." It was a great act to save the baby! to save a human body, but how much greater to save a soul from death!

"I HAVE TWO BOYS DOWN THERE"

A lot of men were entombed in a coal mine, and great crowds of people had gathered. An old gray-headed man came running up; he seized a shovel, and began working, seemingly with the strength of ten men. A young man asked to relieve him, but he said: "Get out of my way, I have two boys down there!"

Perhaps some of us have boys and girls who are down in sin and need to be saved from death. Perhaps there are boys and girls in your Sunday school class, teacher, who need to be saved and brought into the precious assurance of sins forgiven.

SPIRITUAL POWER REQUIRED

God saves men by means of saved men; to convert a sinner from the error of his way, a man must himself be converted. Men fail in this holy task because they are not equipped with power from on high.

When Jesus was sending his disciples out to win the world and extend his kingdom, he breathed on them and said: "Receive ye the Holy Ghost." To be a soul-winner, one must be baptized with the Holy Spirit. Christ commanded his followers to tarry in Jerusalem till endued with power from on high.

John Wesley was not a soul-winner during the first fourteen years of his ministry. But after that night when he said he felt his heart strangely warmed, he was able to warm other hearts.

TO SAVE A SOUL FROM DEATH ONE NEEDS  
A BURNING HEART

Moses had brought up the Children of Israel from the slave-pens of Egypt. He had gotten them through the Red Sea and well on through the wilderness, but they sinned a great sin, and God was about to destroy his people. But Moses went down on his face before God to plead for them: "Oh, this people have sinned a great sin and have made them gods of gold. Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray thee, out of the book which thou hast written." How it reminds us of Paul as he says: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:3.

While the blisters of the live coals were still on his lips, Isaiah cries: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth."

Ezekiel, yearning over Israel, cries out: "O ye dry bones, hear the word of the Lord. I will put my Spirit in you and ye shall live."

Such was the flame of zeal that burned in the early Church, when Philip went down to Samaria, and Peter to Babylon, and Thomas to India, and Barnabas to Cyprus, and Paul to Rome; they faced burning deserts and raging seas, wild beasts and wicked men, to save souls from death. They testified before kings, and were crucified and burned, to save souls from death.

LET US TALK WITH THE MARTYRS

There was Savonarola; why did he shiver in the dark dungeon, only to be carried out and hanged and his body burned? Was it to make lye to burn out the heart of Rome? No, it was to save souls from death.

Yonder is John Huss standing at the stake and the flames are scorching his nerves and singeing his hair and he is suffering excruciating pain. I ask him why he endures as seeing Him that is invisible, and he says: "To save souls from death."

There stands Martin Luther before the sovereigns of half of the civilized world, amid soldiers and knights with gleaming armour. A steeled baron touches him with his gauntlet and says: "Pluck up thy spirit, little monk. I have seen hard battles in my day, but nor I, nor any knight in this country ever needed a stout heart more than thou needest now. If thou hast faith in these doctrines of thine, little monk, go on!" Then hear him say with firm resolve: "Here I stand, I can do no other; help me God!" What was he doing it for? Was it not to save souls from death?

HAVE YOU READ THE HISTORY OF ENGLAND?

Yes, you have read the story of despotic kings and unholy wars. But have you read of the men and women who counted not their lives dear to them. If I had English blood in my veins, every drop of it would bound, and every nerve would tingle, as I read of those who seeded down old England with the gospel of salvation. The soil of old England is soaked with the blood of those who were willing to crack their sinews traveling over



rough roads bearing the water of life to famished souls. From Wycliffe to the faggots and gallows of Tyburn and Oxford, men have sealed their faith with their lives. Those were not our Modernists who say that it does not make any difference what you believe. They were penned in wretched prisons, like John Bunyan, but they heralded forth the truth of God to save souls from death.

AND SCOTLAND AND IRELAND DID WELL

THEIR PART

It was of Hamilton that his enemies said, "If any more are to be burned, burn them in cellars," for they feared that the smoke of their sacrifice would make a winding sheet for those who had kindled the fires.

My spirit takes fire as I think of Hugh McKail, standing on the scaffold of martyrdom. Going to one side of the scaffold, he says: "Farewell, sun, moon, and stars! Farewell all earthly delights! Farewell, father and mother!" Then going to the other side of the scaffold, and lifting his hand, he says: "Welcome God and Father! Welcome sweet Jesus Mediator of the New Covenant! Welcome Holy Spirit, Comforter! Welcome death! Welcome glory!" Then the trap door drops and his soul is released. Why did he go to the scaffold? Why did he die? To save souls from death.

JOHN KNOX PRAYS FOR SCOTLAND.

In an old castle in Scotland visitors are shown a place where the planks of the floor are worn away, and they are told that John Knox wore them away with his knees. There he prayed: "Lord, give me Scotland, or I die!" For what was he praying? To save souls from death.

Many years ago I stood in the Art Museum and looked with profound interest on a great painting by Dore representing Margaret Wilson fastened to a stake where the tide of Galway creeps up; and it crept up till it lifted her blood-bought spirit above the glories of the crystal flood which flows from the throne of God.

Dr. Goodell asked a noble young missionary who had been sent home from the foreign field to recover health: "Why do you want to return?" He replied: "Because I can't sleep for thinking of them."

But above and beyond all that the saints have done and suffered, look back to Calvary. Jesus did not die for a sentiment; he did not die merely as an example of self-sacrifice or heroism. He died to save souls from death.

There may be those here today who need to be saved from death. To such I would say, Look to Jesus; he is able to save to the uttermost. "Whosoever calleth upon the name of the Lord shall be saved." Rom. 10:13.

"SAVE A SOUL FROM DEATH"

I heard a voice of power proclaim  
That Christ can cleanse the darkest stain,  
And save a soul from death.

To dark Gethsemane He went  
And prayed till all his strength was spent  
To save a soul from death.

My Saviour faced the frowning foe,  
And drank the bitter cup of woe,  
To save a soul from death.

For human sin His heart was sore,  
A crown of thorns in death he wore,  
To save a soul from death.

He groaned upon the dreadful tree,  
Fulfilling Heaven's divine decree,  
To save a soul from death.

Lord, send me forth with burning speech,  
The living word of power to preach,  
To save a soul from death.

"Give us a watchword for the hour,  
A thrilling word, a word of power,  
A battle cry, a flaming breath,  
That calls to conquest or to death.

The glad evangel now proclaim  
Throughout the earth in Jesus' name—  
That word is ringing through the skies;  
Evangelize! Evangelize!

To dying men, a fallen race,  
Make known the gift of gospel grace,  
The world that now in darkness lies,  
Evangelize! Evangelize!"

## High Points in the Recent Commencement of Asbury College.

ANDREW JOHNSON.



WITHIN the narrow limits of a short duration of time the well-known town of Wilmore, Ky., has witnessed a series of rapidly-transpiring events that might well be marked as some of the letter days on the calendar of her religious history. The Annual Convention of the National Holiness Association, the Commencement of Bethel Academy, the Kentucky State Holiness Convention and the Commencement of Asbury College with all their various exercises and activities were woven into the warp and woof of Wilmore's wonderful educational and religious advantages and opportunities. We have neither the time nor the space to specify the many remarkable things that happened during these delightful days of instruction, inspiration and visitation. We will mention only some of the high points of the glorious occasion.

One thing that stands out very prominently in memory's review of the eventful affair is the unique sermon that was preached by the gifted son of the noted Dr. G. Campbell Morgan. Young Mr. Morgan is pastor of a Presbyterian Church in Lexington, Ky. He was invited to preach the baccalaureate sermon for the graduates of Bethel Academy. His sermon was a model of pure English, very appropriate for the occasion, rang true on gospel and fundamental lines and set a good example to all the preachers present on brevity and terminal facilities. He captured the graduates and carried the large Sunday morning congregation, with its pastor, Rev. O. C. Seevers, which in turn showered him with compliments and congratulations.

The first formal opening of the great Hughes Memorial Auditorium with a grand recital on the big pipe organ marked another important event of the occasion. A large audience taxed the capacity of the new building and listened with spell-bound interest to the matchless music that rolled from the majestic instrument touched by the skillful fingers of the famous player, Prof. Riemen-schneider, of Cleveland, O. Governor Flem D. Sampson, Mrs. Sampson and several State officers and members of the staff honored the occasion with their presence.

The next high point of the Commencement, as viewed and reviewed by the author, was the dedication of the new Auditorium Monday afternoon. Bishop U. V. W. Darlington dedicated the building with grace and dignity, feeling and unction. The bishop's speech of dedication was preceded by an address by Bishop Dubose, followed by remarks by Dr. H. C. Morrison, Dr. J. W. Hughes, Dr. W. L. Clark, Dr. H. W. Bromley and Rev. W. S. Maxwell, presiding elder, who presented pictures of Bro. and Sister Hughes, which were unveiled by Rev. Arthur Hughes and Mary Wilson, a son and daughter. Rev. J. F. Taliaferro, who was instrumental in shaping the early educational career of Dr. Hughes, was on the platform and was presented as the venerable benedict to the man in whose honor the great Auditorium was erected.

The next high point in the order of events was the Alumni banquet held in the spacious and sparkling dining hall of the Lafayette Hotel, Lexington, Ky. President Akers delivered a fine speech of welcome to the one hundred and fourteen graduates who were received into the Alumni Association. Rev. O. H. Callis, General Evangelist, was the toastmaster for the occasion.

One of the outstanding events of the entire Commencement was the great sermon delivered by Dr. Clarence True Wilson. He spoke on the subject of "Jesus, the Reformer." He said the great need of the world today was a prophetic ministry which would restore the lost art of religious rebuke. The Old Testament, he declared, was the history of three great reforms. A religious reform under Abraham; a municipal reform under Moses and a social reform under the Prophets.

The climax of the whole occasion was the great crowning day of the Commencement proper. This was Wednesday morning of the first week of June. The long line of the Academic march from the Administration building to the new Auditorium marked the beginning of the imposing ceremonies of the combined classic and spiritual commencement. More than one hundred and fifty graduates of the various departments wore the tasselled cap and classic gown. The Commencement occasion was stately, solemn and majestic, and yet deep, tense, earnest and religious. It was indeed a beautiful sight. When all the rank and file of doctors, professors, graduates, juniors and friends filled their respective places the venerable president emeritus, Dr. H. C. Morrison, led the solemn congregation to the throne in an earnest and inspirational prayer.

President L. R. Akers, clean, classical and consecrated, stood forth as a prince, and delivered a strong, tactful and telling address to the large group of graduates. His splendid speech embodied the fundamental elements for which Asbury College as an Institution stands.

Four representative men from New York, Texas, Mississippi and Missouri respectively, were honored with the D.D. degree. Their names are Rev. O. P. Clark, Rev. V. C. Curtis, Rev. Eli Pittman, and J. W. Hervey.

Let the holiness people all over the land continue to rally by Asbury College. It is a great school and destined to do much good and to exert a far-reaching influence upon the religious life of America and the missionary regions beyond.

## Sons of God.

I have before me a beautifully bound book of sermons with the above title by Rev. Julius C. McPheeters, pastor of University Methodist Church, South, of Tucson, Arizona. Brother McPheeters is a man of marked ability, stalwart faith, and the true evangelistic spirit. These sermons will well repay the reader in head and heart, with the clear and sometimes, very eloquent, statements of Bible truth. The book is printed on excellent paper, clear, large type, from The Taylor University Press. We bespeak for it a wide reading. Brother McPheeters is one of our outstanding evangelistic pastors. In a few short years he has built up both a great church edifice and a great membership at Tucson. He is a soul-winner. Men who come to him receive saving truth, and when they do not come to him, he goes after them as a good shepherd after lost sheep, and brings them back to the fold. You may send \$1.65 to The Pentecostal Publishing Co., Louisville, Ky., for a copy of this excellent book. Faithfully yours,

H. C. MORRISON.

## Sebring, Ohio, Camp Meeting July 12-21.

Workers: Rev. J. H. Smith, C. W. Ruth, John Knapp and Lawrence Reed.

C. W. Campbell, Song Leader. Mrs. J. H. Smith, Young People's worker.

Address W. L. Murphy, Sebring, Ohio, for information.

## The Crucifixion of John Henry Huston

By Alice Hollander.

### CHAPTER XXVI.

#### BATTLING FOR LIFE.

**H**USTON was stretched unconscious upon a couch and a physician was summoned who administered restoratives; later on, he was placed in an automobile and carried to his home.

His crucifiers complimented and contented themselves that his collapse proved that he was in his dotage, and that they had acted wisely in relieving him of any further responsibility as their pastor.

It was some time before the prostrated man became conscious and capable of consecutive thinking. He then realized that he had been too generous; that he had permitted the enemies of saving gospel truth to gradually get charge of his congregation. He lay quietly for some days under the care of a nurse and physician, carefully selected by the assistant pastor who kept all of his friends from visiting him.

On the following Sabbath the lawyer, to whom we have referred, stood upon the rostrum of the great church and, with a rather successful effort at broken tones of sorrow, announced that the pastor who had been in the work for years, had had a complete breakdown, and the board had been compelled to give him unlimited leave of absence, and that so large a congregation could not go forward without a pastor with full authority of leadership, and that most fortunately, they had been able to secure the services of Rev. Judas Iskabod who had become thoroughly acquainted with, and was deeply interested in, the very best interests of the congregation.

The people were somewhat surprised at the announcement, but accepted it at its full value. Some of the old members expressed genuine grief, but the congregation, made up largely of young people, felt they were most fortunate to be rid of a man who was not at all abreast with the times, and in his stead had a pastor who was in fullest sympathy with the new age and most aggressive and liberal theological views.

As Huston lay prostrate upon his bed, he realized that he had given himself up too much to grief over the loss of his wife. He had felt as if one-half of his being had been torn away and buried, while the other half, bleeding and suffering, had almost forgotten the responsibilities that rested upon him, and permitted the wolves of unbelief to invade the fold of Christ and destroy sheep and lambs.

He determined to battle for his life; to live, if possible, and if God would give him strength he would win back what had been lost and save his people from the delusion which had come upon them. He saw that the tares had been sown so industriously and thickly in the wheat that it would be most difficult to pull them up without destruction of the wheat. It would take time; it would take physical strength, which he did not now possess, but a strong resolution came into him and he set himself, first of all to get back the physical strength which would prepare him to wage the conflict he knew to be necessary to rescue his people.

A good physician, one of his old tried and true friends, who had moved away from the city, came back with some difficulty, got into his sick room where they sat quietly and talked over the situation. His old doctor advised him, just as soon as possible, to get away from the exaggerated, tender care of his enemies, and to take a trip to Europe; to abandon himself to perfect rest and, as far as possible, dismiss the thought of his trouble; to heal the deep wound of his crucifix-

ion in his heart, and remain away until he was fully restored.

Huston took this advice and, after a few weeks of unutterable mental anguish and great physical weakness brought upon him by the disaster which had visited his church, the treatment he had received at the hands of the board, he pulled himself together, took a sufficient sum of money to support himself comfortably for some time in Europe, and took his departure for New York City, where he had engaged passage on a steamer for France.

He spent a few days quietly in a hotel in New York. On the evening before his ship was to sail, he ate something which made him so violently ill that the proprietor of the hotel, fearing that he might die on his hands, called an ambulance and sent him to one of the best hospitals in the city.

Here a very singular coincidence occurred. I must call the attention of the reader to the fact that from his boyhood, in his school life, as a cow boy, among his associates, in the Texas College and the Eastern University, and even by his wife, he had almost universally, been called John Henry; rarely was the word Huston used among his most intimate friends. He became so thoroughly acquainted with this that he did not think of anything else but being addressed as John Henry; frequently, Mr. John Henry.

The incident to which we refer is the strange fact that on the very evening that our friend Huston was taken to the hospital, a gentleman who was preparing to sail for France on the same ship on which Huston had engaged passage, was brought into the hospital. There was suspicion that he might have an attack of smallpox.

The young lady who kept the records at the office made a mistake in registering the name and room of these two new arrivals who came in a few minutes of each other. While it was her intention to register John Henry Huston in Room 124, she, in fact, sent Mr. John Henry to that room, and while it was her purpose to have sent Mr. John Henry to Room 107, she sent John Henry Huston to that room. This mistake was not noticed. A time or two, the nurse addressed Rev. Mr. Huston, as Mr. Henry, but he was so accustomed to this, and supposing that she did it out of kindness, and in an effort to make him feel quite at home and among his friends, he paid no attention to it.

In due time it was discovered that the real John Henry had a virulent case of smallpox. He was removed to an isolated ward and soon died. The physicians and nurses, because of the mistake made in the register's office, believed that John Henry Huston had died of smallpox. They placed his body in a hermetically sealed coffin, placed it in a strong box with a certificate pasted on top, insisting that the deceased had died of a contagious disease and, under no circumstances, must the coffin be opened. They shipped the remains as Rev. John Henry Huston, pastor emeritus of the People's Church, city of Goodwill (the name of the state slips my mind) care of Rev. Judas Iskabod, pastor of said church, in said city. A telegram was sent to Rev. Mr. Iskabod telling of the death of Rev. Huston, and of the shipping of the remains.

Many of the people in the city of Goodwill were deeply moved. They were also profoundly impressed with the wisdom of the board in relieving him of his duty, and placing in his stead, the Rev. Mr. Iskabod.

Great preparations were made for the funeral services, but as the supposed old pastor had died of smallpox, the friends sent flowers and only a small group were present at the interment in the cemetery. A service

in his honor was held in the church the following Sunday afternoon. The vast auditorium was packed, with many standing. A number of ministers of the city made a few remarks and several of the professors of the university.

They did not fail in, as modest manner as possible, to refer to the fact that he was of the old school; that his conceptions of doctrines and his ideas of scriptural teaching belonged to a dead past; that they all honored him because of his sincerity, but they regretted that a man of such excellent spirit had failed to understand present conditions and bring himself into harmony with the new age; that he was one among the last of many stalwart men who were rapidly passing away and making room, and giving opportunity to a younger and better prepared class of men who would lead the young life of the nation into higher fields of thought and better conceptions of the true philosophy of life.

Meanwhile, Huston was rapidly recuperating in the hospital in New York. A skillful physician there found that the cause of his nervous state and weakness of body, was very largely on account of a physical condition which could be easily remedied by a minor operation. This was performed and Huston recuperated with marvelous rapidity. It was as if a tremendous burden had been lifted, both from brain and body, and he sprang up like a hickory withe that had been bent down by some obstacle, suddenly removed.

His physicians assured him that his improvement would be rapid and that there was no necessity for his going to Europe, unless he had some special desire to travel, but it would be wise for him to remain some time in the hospital and then he should spend the winter months in Southern Florida, and with the opening of the spring he would be his old self ready for heroic service.

We would remind the reader that several weeks have passed since the crucifixion of our beloved Huston by his official board, and the Rev. Mr. Iskabod and the zealous group of workers who had gathered about him, with the young people of the congregation so full of life and eagerness for service, have been very busy. At the celebration of their new freedom and entrance into the new age, with a program of service truly worth while, they had determined to put on a pageant. They had fallen upon the idea of giving to the people some comprehension of the grandeur of King Solomon when he received that famous visit from the Queen of Sheba. This would give the young people, as well as some of the older, an opportunity to show to the enchanted gaze of the multitude the magnificence of the Oriental dress in the days of Solomon and his famous queen visitor. Great preparations were made; fine costumes were rented, beautiful imitations of crowns were carefully built up by the very best milliners of the city. Goodwill was deeply interested and they congratulated themselves that, at last, they had at this great church an energetic and aggressive young man who no longer embarrassed other pastors of the city in emotional revivals of religion. The preparations went forward with great enthusiasm. Something over a hundred of the young people were trained to perform their various parts in the coming display of ancient Oriental glory.

Finally, the date was set and announced, tickets were on sale, and every one was in a high state of anxiety to see the splendid pageant which would not only be entertaining, but have an element of education and Oriental historical value; at least, this was repeatedly announced in the public press by the Rev. Judas Iskabod, who, with his own hand, had written out the play and was the enthusiastic leader in all of the preparations of the grand event. (Continued)

Don't fail to send us at least two subscribers on our 50 cent offer.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## EVANGELISTIC REPORT.

The past five months in revival work has taken me into Washington, Oregon, California, Kansas, Kentucky and Ohio. In all our engagements we have seen 350 souls find pardon or sanctification; I mean that many different people, and some of them received both pardon and purity. We have seen some wonderful cases of healing and thousands have heard the gospel of a full salvation. We are devoutly thankful to God for his manifold blessings that have come to us and for his sustaining grace in some of the severest conflicts in life's evangelistic labors of 27 years. The pastors and workers with whom I have been associated have all treated me most kindly and our fellowship has been beautiful and sweet. The people have been generous and kind and thoughtful of my needs. God bless them all. Our first camp meeting began May 30, at Willow Lakes, S. Dak. We were there last year. They are a fine people. Pray for a great summer harvesting of souls.

J. B. McBride.

## WILLIS BRANCH, WEST VIRGINIA.

Closed a revival Sunday night, Brother J. W. Foster, of Manchester, Ohio, being the evangelist. We held the meeting in the schoolhouse and God gave real victory from start to finish. Two services were so completely under the control of the Spirit, the preachers did not get to preach; just a wonderful praise service. There were 89 or 90 conversions, sanctifications, and reclamations. The writer had charge of the children's meeting and quite a number were saved. Sister Billups, a real worker for God and lost souls, and myself will continue the children's meeting each Wednesday and prayer service each Sunday afternoon. We praise God for such a consecrated man as Brother Foster. He has held four meetings on the Harper charge since Jan. 2nd. Many souls have been saved.

Our meeting here closed with nine saved and sanctified on the last night and a praise service of mighty demonstrations and power. We have been praying God to give us an old-fashioned revival. Remember us at a throne of grace that victory will continue.

Mrs. L. R. Blake.

## SHANGHAI, CHINA.

We recently passed through the big feast—Chinese New Year. Every one's birthday comes on this day. Should a child be born in even the last hour of the last day of the old year it would be two years old on New Years. New Year came on Sunday, Feb. 10th. Every store was closed. All work stopped. But it was not quiet! It was like many Fourth of July's in one. Oh! the fire crackers!! At midnight I was awakened by a vast broadside of large and small fire crackers and they kept it up for days. In the morning the ground was covered as by red snow—the "confetti" of exploded fire-works. Fire crackers are but a part of the feast—the noisy part.

The last day of the year everybody is busy—the men at closing up their accounts. All bills must be collected and all debts paid. Woe be to the man who does not pay his debts. The women are very busy. The house must be made as clean as a pin and decorated, and the brooms hidden—bad luck if they appear on New Year. Before the New Year sun rises all kinds of food must be gotten ready! Guests—many—will come during those days and they must be feasted. Few people see slumber the last night of the old year. But when the sun rises, calm reigns over the household. As one walks out between 6 and 9 A. M. the whole town is asleep. Sunday indeed! But excitement arouses them and about 10 o'clock you'll find the streets alive with people dressed in their best "bib and tucker" and you hear, "Kong Hyi Fah-dzai!"—"Congratulations and abounding wealth to you," shouted from one to another. The closed doors are plastered with appropriate sayings written on blood-red strips of paper. Go to open spaces of the city and see crowds encircling puppet shows, acrobats, monkey performers, squirming dragons, entertainers of all kinds, and peddlers of sweets and children's toys—Vanity Fair! Go to the temples and you find thousands burning incense and candles before all the idols, praying for wealth, old age and bliss.

One interesting god connected with the New Year is the god-of-wealth which is worshipped especially on the 5th—his birthday. The money spent on fire crackers in his honor would pay China's national debt. Few begin work again until he is properly worshipped. Another is the kitchen-god. He is a paper god and sits over the stove in the kitchen where he spies on the doings of the family for a year. On the 23rd of the 12th month he is given a big feast. Sweet syrup is put on his mouth and he is put in a beautiful paper sedan chair and burned in glorious style, accompanied by fire works—which is sending him to the Upper-god to report on their year's doings—all this fuss and sweetness is to bribe him to speak well of their family to his majesty. When he returns on the last night of the old year—a new idol is bought and placed with little ceremony—in the old niche—it will be a year before he reports again—why "taffy" him now?

Next to idol-worship gambling takes a big place in New Year celebrations—gambling everywhere! What they eat and drink, and the fire crackers, and gambling, all, in some way or other, symbolize or point to the sound "Kao-sen"—excelsior! in the sense of rising high in wealth and station—especially in

wealth. It's indeed a wonderfully interesting time, and is indulged in even by beggars—for they receive a harvest of alms.

The National Government ordered that Chinese New Year should not be observed this year. It might as well have tried to turn back the greatest tidal wave of history! National commands stop the observance of Chinese New Year's customs! Only the conversion of these people to Christ will stop this idol worship and lead to the worship of the true God. And to us the glad part of it is that each year more leave the false and adopt the true as the Chinese one by one are born anew. We are not discouraged. Pray much for China. Kindest regards and best wishes.

(Rev.) H. G. C. Hallock.

## REPORT OF EVANGELIST W. W. LOVELESS.

Since we have last reported through The Pentecostal Herald we have had two good revivals. The first was at Walbridge, Ohio, with the Church of the Nazarene. Rev. John Crider is the efficient pastor of this fine little church. Nearly all the men who are members of this church are railroad men and because of that some could not attend the night services. So for their benefit we had day services, which proved to be a great blessing to the church.

The altar work was thorough and the results good. While we did not have great numbers crowding the altar, yet we had earnest, persistent seekers clear through the meeting, and a nice number were saved and sanctified. This was the third revival we have helped Brother Crider with in various churches on the Ohio District. It would be hard to find a more devoted and loyal man to God and his people than Brother Crider. He puts God and his work first all the time. May his tribe increase.

Our last revival was in Lowell, Mich., with the Church of the Nazarene. Rev. Earl J. Stevens is the good, big-hearted pastor of this fine little church. Here again we had some obstacles to keep people from attending. Some of the men worked in shops at night, and some of the farmers were very busy getting in their crops. So our attendance through the week was not so large, but on Sundays we had large crowds, and of course the best altar results. The last Sunday night the altar was well filled with fine young people seeking the Lord, and most all came through with a definite experience. Four good members were added to the church. During this revival one good brother offered to pay one-half of the church debt of \$1660.00 if the church would raise the other half. Brother Stevens urged the church to action, and they had it almost raised by the time the revival closed. The church and people also gave Brother Stevens and his good wife a love offering of \$25.00 the last night of the revival. This was also our third revival with Brother Stevens in various churches where he has been pastor. He too, is loyal, devoted and self-sacrificing and is proving himself to be a workman that needeth not to be ashamed.

W. W. Loveless.

## A REPORT.

This is my first report in the column of this splendid paper since my entering the evangelistic field last October. I resigned my pastorate last year to enter the field. God has given us some good meetings, and has blessed our efforts. Many have found Jesus Christ, either for pardon or purity. We have held meetings at the following places with good results: Our first meeting was at Hammondsville, Ohio, in the Church of the Nazarene. Rev. Ray Estell was the pastor. The people treated us royally, and gave us a call for a return meeting, and we returned back to the church last March, and God gave us real good victory, and we still have another invitation to return for a third meeting. The Barnett Sisters of Ellet, Ohio, were the special singers, and others. The attendance was fine! Following our October meeting we went to Grafton, W. Va., in the Church of the Nazarene. Rev. Miss Lena McKee was the faithful pastor. The meeting was held in the Courthouse. This was rather a hard pull, but God blessed us in our efforts. The Graftonians treated us better than we deserved. We then supplied and preached in Pennsylvania, and began a meeting with our new and baby church in Dubois, where Wm. Sloan is the untiring pastor. Brother Sloan, is the son of Dr. Howard Sloan, former District Superintendent of the Pittsburgh District. He is a promising young man, and is getting along nicely in his pastorate. We were only to be there one week, leading up to the Dedicatorial service of their new church, but God was blessing so graciously that we went on another week. We had a great time with those kind people of DuBois, Va. Our next revival was of a week's endurance with the people of the Church of the Nazarene, Kenmore, Ohio. Rev. H. H. Davis is the pastor. He, too, is a good booster. We followed Rev. John Fleming, who had been going on for two weeks. This was no small job to fall in line with our dear friend John. He is a hurricane personified. He laid a good foundation, and went on "high" so that we thought our hearts would fail us in trying to reach the heights to which he had taken the people. We cannot say that we did reach that place, but we can say that God gave us a good week's meeting. God bless the people of Kenmore, which are "no more," but rather a part of that great city, Akron, Ohio. We closed a good meeting in Wellsville, Ohio, in the Church of the Nazarene. Rev. J. A. Stewart is the pastor. He treated us like we were a king's

son. God came on the scene more than once, and the folks shouted and shouted, and the evangelist didn't get to preach at times. This meeting closed just before our great Pittsburgh District Assembly. Of course we took in the feast of fat things. We also preached for some of our leading pastors: Cleveland, Ohio, First Church of the Nazarene, and had three seekers in the one evening service we preached there. Rev. Collar is the good pastor. He is one of those "hooser" pastors that is putting the thing across in Cleveland. We preached for Rev. Chas. Wetzel, Uhrichsville, Ohio, my old home church. Brother Wetzel has done wonderful work in this place. We preached for Rev. Chas. Hanks, pastor of the Arlington St., Akron, Ohio, Nazarene Church. Brother Hanks is also doing a great work. Then for Brother Andrews who just closed his four years' pastorate at Greentown, Ohio. One of the most spiritual churches in the entire movement.

I can really and truly say that I have not worked with a better class of preachers than those represented in this report. God bless them.

We are at this writing holding a home mission meeting in New Salem, Pa. There are three Catholic churches in this town of 1500 to 2000 population. One Presbyterian and one Christian Church. This historic town dates back to 1793. God is blessing us, and the outlook is splendid. We go from here to Caldwell, Ohio, in a tent meeting. Pray for us.

B. H. Pocock, Evangelist.

## OWINGSVILLE, KENTUCKY.

We wish to report through your columns the revival which began at the Mt. Pleasant Church on the Owingsville charge, on May 6th and closed May 19th. In this meeting we were assisted by Rev. J. R. Parker, of Wilmore, Ky., who did the preaching to the delight of all who heard him. He won the confidence and respect of the people, and under his preaching which was accompanied by the power of the Holy Spirit, they became hungry for God, found their way to an altar of prayer and prayed through to victory in the old-fashioned way. Thirty-one souls found God during the meeting and many others were touched. Twenty-five were added to the Church and we praise God who giveth the increase.

We would add in respect to Brother Parker that, in our estimation, he is an evangelist of rare ability and deep piety, one who preaches the truth as it is in Christ Jesus, stands by the pastor, works for his every interest, and leaves the revival in the church rather than taking it with him. We recommend him very highly to any one who desires to see the church revived and souls saved. Brethren, please pray for us.

C. C. Tanner, P. C.

## REPORT OF THE MILLWOOD MEETING.

On Sunday afternoon, May 12, we began the tent meeting at Millwood, Ga. That veteran of Christian work, Brother Paul M. Lang, had erected his gospel tent in the heart of the town, and the meeting began by Rev. F. A. Ratcliffe preaching from the text found in the third chapter of Habakkuk and second verse: "O Lord, revive thy work in the midst of the years."

The preaching was done by Rev. F. A. Ratcliffe, who is pastor of the Axton charge, and who is also Conference Evangelist for the South Georgia Conference of the Methodist Church, except during two days absence when his place was ably filled by Rev. Beall, pastor of the local Baptist Church. The singing was done by local talent, and led by the pastor, and Brother Paul Lang.

The meeting hadn't gone far when denominational lines were forgotten. The Baptists seemed to take as much interest in it as if it had been conducted for their own church exclusively, and the fellowship between the two denominations was beautiful.

This meeting is thought by some to be the greatest meeting at Millwood since the great meeting held twenty-seven years ago when the Methodists and Baptists came together in a great revival under a brush arbor, and the revival swept the town and surrounding country. That meeting was also held by the local pastors, Rev. F. A. Ratcliffe, and Rev. T. P. O'Neal, assisted by Rev. I. R. Kelley, who was then pastor at Pearson.

No community could surpass the good people of Millwood in entertaining the preachers. They spread a feast for them everywhere they were entertained.

Many professed conversion, and some entered the higher life. God was with us in great power for which we rejoice and take courage. Both the churches were greatly revived, and thirty-two members were received; eight joining the Baptists, and twenty-four the Methodists, the membership of the Methodist Church being a little more than doubled.

The old Methodist Church was dropped a few years ago, but it was reorganized and set on its feet again by Rev. Claude Horton, and under the present pastorate, the old church has been repaired, and about three hundred dollars being spent on it. They now have a little more than half enough money raised to paint it inside and out, and to stain the seats.

Nina Long.

## That Old Person

Would appreciate a weekly visit of THE PENTECOSTAL HERALD, and Jesus said, "Inasmuch as ye did it unto them ye did it unto me."



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## OUR CONTRIBUTORS

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Rev. O. G. Mingledorf, D.D.	Rev. J. B. Culpepper
Rev. Richard W. Lewis, D.D.	Rev. Bud Robinson
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Rev. G. W. Ridout, D.D.	Rev. I. M. Hargett
Rev. P. F. Asher, D.D.	

(Continued from page 1)

The carnal nature in man is more deep and dangerous than any words you may use can describe. It is the "old man of sin" that is to be crucified. He must be "put off", he must be "destroyed." There is no place for him in the kingdom of many mansions where only the pure can enter and dwell.

It is growing late in the evening. I have suffered much these past eight months. I hope I have not complained, but I do praise God he has let me live to publish THE PENTECOSTAL HERALD, to render some active service in the building up of Asbury College, to travel over a wide area as an evangelist, I believe prompted and actuated all the time, with quite a bit of chaff in the wheat, no doubt, for holiness, a great reverential love for the doctrine, a great desire that my fellowbeings might know the blessedness of a heart from sin set free, a great faith and adoration of the Lord Jesus, the Lamb of God that taketh away the sin of the world, and the gracious help of the Holy Ghost who has borne with me, strengthened me, and led me on. My heart longs to strengthen my brethren in the faith, to exhort them to be of good courage, to live, to pray, to preach, so that the people will hunger and thirst after righteousness, so that they will sell all for that precious jewel of full salvation from sin. May God bless all the churches, all the organizations, all the people, and influences laboring to bring the people into holiness of heart and righteousness of life.

H. C. MORRISON.

## Dr. Morrison in the Hospital Again.

We regret to tell our readers that Dr. Morrison suffered a relapse after coming from the Commencement at Asbury College and has been confined to his bed almost constantly since coming home.

Last Monday he began to show symptoms of an additional trouble which necessitated his going to the hospital, and after examination, the doctors think an operation will be necessary to relieve the seat of his ailment.

He had planned to start south in a few days, but how little we know what lies ahead of us. Truly "Man proposes but God disposes," and we must bow submissively to what seems to be the Father's leading. It may be very fortunate that he did not leave home, for had he started and taken ill it would have been much worse than being at

home where the comforts of an up-to-date hospital and skillful nurses could minister unto him.

We shall ask that our readers remember Dr. Morrison in prayer, that God may bring him through alright, and that he may be restored to health and service to his fellowmen. I'll keep you posted through THE HERALD as to how he gets along, for I know you will be anxiously waiting to know the outcome of his operation, if he has one, or his illness.

He has been one of the most optimistic, patient sufferers I have ever seen, and has a simple trust in our Father to know that whatsoever he does is best. Such times as we are passing through are good times to lean heavily upon the everlasting arms, and believe that "all things work together for our good," even though the rod is laid heavily upon us. We do not understand all these mysteries of providential workings, but we know our Father makes no mistakes and will reveal to us after while what his purpose was in all he allowed to come into our lives that, for the time, seemed so mysterious. Like the Psalmist, I will say, "What time I am afraid I will trust in the Lord."

Later: The doctors are hopeful of tiding Dr. Morrison over without an operation, at least for the present. He is not suffering so severely, and we are trusting in the Lord to bring him through. Pray daily for him.

MRS. H. C. MORRISON.

## Special Notice!

On the day of the dedication of the new Auditorium at Asbury College, Rev. W. S. Maxwell, P. E., of the Covington District, presented the College with oil paintings of John Wesley Hughes and his first wife, Mary W. Hughes. The work was done by an artist of Lexington, Ky. Brother Maxwell informs me that several of the old friends and students of Brother Hughes have sent him contributions toward paying for these paintings. There is yet need for considerable contribution. Will the old students and friends of Brother Hughes who have been blessed under his ministry, send their offering to Rev. W. S. Maxwell, Fort Thomas, Ky. Please look after this matter at once.

H. C. MORRISON.

## A Word of Thanks.

I am informed all the money is raised to cover the amount of the mortgage on our home. I thank you for what THE HERALD has done to help and through your paper I wish to express my great appreciation to all who subscribed to this fund. This is a wonderful tribute from Mr. Huff's friends and fills my heart with gratitude to all.

Sincerely,

MRS. WM. H. HUFF.

## Dr. Ridout's Summer Dates.

July 4-14—Bible Conference Bethel, Shanghai.

August 14-18—Missionary Conference, Karuizawa, Japan, and other points in Japan.

September—Singapore.

October—India Yeotmal Camp Meeting, Oct. 17-22.

Address mail up to August 1, care Bethel, Box 533, Shanghai, China.

## Corrections.

In a recent sermon in THE HERALD by Bishop A. H. M. Zahniser, some errors escaped the proofreader which we desire to correct. In referring to the second with applying to the baptism with the Spirit, with was omitted. Where it says "The Holy Spirit sustains," etc., it should read "The baptism of the Holy Spirit." Where it reads, "No such can render," it should be "No church can render." We feel it due Brother Zahniser that attention be called to these mistakes, and gladly do so.—Office Editor.

## President Akers' Address to the Class of '29 At Asbury College, Wilmore, Ky., on June 5, 1929.



MEMBERS of the Class of 1929, may I offer you my heartiest felicitations as we meet together on this red letter day. I would congratulate you because it is your privilege to live in the palace age of human history. We have heard of the Stone Age, the Bronze Age, the Iron Age, and the Golden Age, but in all truth it is your glorious privilege to live in the Golden Age.

Your great-great-grandfathers were citizens of a county, your great-grandfathers were citizens of a state, your grandfathers were citizens of a section, your fathers were citizens of a nation, but, in a peculiar sense, you are world citizens. We live in an international age. We are today at the very hinge of history. We behold old orders disintegrating. We have seen thrones toppled over, empires broken up. Authorities once feared are now laughed out of court. Voices long silent have found utterance. Many traditions and institutions have passed away with the new order. And yet with many of these things which should have gone long ago, alas many good things have also gone. Yet in spite of this I would reiterate that this is the golden age for you. It is the age of largest opportunity. Never did youth face greater problems and greater responsibilities. This old world of ours has been somersaulting in morals and in the loss of ideals since the world cataclysm, and your great task is to set it right side up again and bring it to the crucified feet of him who is Lord and Master of us all.

There are real dangers that confront us. Tremendous obstacles are to be overcome. Great battles are to be won. Among the forces that menace the integrity and permanency of civilization we might mention the red peril. Here we see the incarnation of lawlessness and of anarchy. The red peril is one of terrific menace because it seeks to blast away the very moral sub-foundations of human society. The sanctity of the marriage tie to the red is a huge joke. Free love is loudly proclaimed. Christianity is sneered at as a vain superstition cherished only by the weak and effeminate. Bolshevik cartoons are blasphemous. One shows an attempt to build a ladder to the sky and hurl God Almighty out of his own heaven. This determined propaganda to advance atheism and communism as a world program, while not as yet universally successful, is yet causing many wise men to knit their brows in perplexity. The atheistic propaganda in American schools is a back-wash of the red program for the world.

Another much talked of menace is the yellow peril, a growing sense of racial solidarity among the yellow peoples who constitute by far the major part of the world's population. Professor Stoddard has written an interesting volume on "The Rising Tide of Color" and seems to sense an ominous movement against Nordic or white supremacy. He fears that through sheer force of numbers pagan materialism may inundate our western civilization and break down the slowly acquired result of the centuries.

Then there is the "green" peril, or the peril of ignorance, the danger of the low brow or the proletariat, the danger from the so-called submerged masses who with rumblings of discontent and hatred threaten to destroy the intelligentsia and break down the present social order in a retrograde movement that will land us back in the jungles of our yesterdays. Truly ignorance is a luxury which no nation or individual can afford. More than one thoughtful man laments the national hysteria and mob psychology which prevail in times of civic stress or ex-



citement. Mob spirit is invariably lower than the individuals that constitute it.

It is our profound conviction, however, that no one of the red, yellow, or green perils is the supreme peril of this present hour. We believe that America's greatest peril is the white peril, the peril of the white man with the black heart, the white man with yellow ideals, men who have substituted the love of gold for the love of God, men who laugh at the golden rule and blindly follow the rule of gold, men who are avowed devotees of the jungle creed, "Every man for himself and the devil take the hindmost;" men who have adopted for their rule of living Ruskin's sarcastic version of the Ten Commandments:

"Thou shalt have gods of self and ease and pleasure before me. Thou shalt worship thine own imaginations as to houses and goods and business, and bow down and serve them. Thou shalt remember the Sabbath day, to see to it that all its hours are given to sloth and lounging and stuffing the body with rich foods, leaving the children of sorrow and ignorance to perish in their sodden misfortune. Thou shalt kill and slay men by doing as little as possible thyself, and squeezing as much as possible out of others. Thou shalt look upon loveliness in womanhood to soil it with impurity. Thou shalt steal daily the employer from the servant, and the servant from his employer, and the devil take the hindmost. Thou shalt get thy livelihood by weaving a great web of falsehoods and sheathing thyself in lies. Thou shalt covet thy neighbor's house to possess it for thyself; thou shalt covet his office and his farm, his goods and his fame, and everything that is his."

Let us again reiterate: the supreme danger of the present moment is the well nigh universal stark and pagan worship of material success. We are living in an atmosphere of material lust that presses down upon us far more heavily than the atmospheric pressure of fifteen pounds to the square inch.

Man was made a two-world creature and only as he lives with the background of another world in his thought can he ever hope to fulfil the divine mission concerning him. A one-world man is inevitably a failure, yet human society is made up of such men,—modern Epicureans who have no thought beyond the present moment of material or fleshly enjoyment. We are continually regilding the golden calf. Ancient Israel had nothing on modern America in bowing down to the golden calf of material success.

Symbolic of our worship of material things, one may but turn the leaves of any modern magazine and behold a typical example in the advertisements. For instance, here is a black headline, "BE A SUCCESS!", illustrated by a picture of a man of forty leaning back in a Morris chair smoking a cigar. True success is never found in a Morris chair, but only in carrying a cross. Another advertisement shows a man driving a Packard with the statement, "TEN THOUSAND A YEAR!" He is supposed to be a great success while a book-keeper at \$150 per month is supposed to be a failure. Society is shot through and through with this material miasma. Ideals are laughed at. "Deals" are everything. Keen minds are lauded, but noble souls ignored. Yet what is more tragic than a man with a 10x12 mind and a 2x4 soul, one who is well upholstered without but has log cabin furnishings within? Preachers of this nation should have three Sundays a week to warn our people against the deadly peril of worldliness, this devil's anesthetic which would substitute for the goodness of God the gold of man just as if Jesus had never lived, just as if he had never died. It is a tragedy unspeakable that in this tremendous age one should have a man's idea of the universe and a child's idea of the God who made the universe; that man's greed for gain should eclipse God's creed for good. No man's work is greater than his soul.

Let us get at the source of the world's ills and see what remedy is provided. First of all, man is suffering from *eye trouble*. We see poorly and we see wrong things. Our souls suffer from low visibility. The fog of bewilderment and the coal dust of commercialism have obscured the atmosphere in which we live. We do not have a background of spiritual values. How often we hear the current phrase, "I see by the morning paper," and the morning paper is the only eye that multitudes have. What is it they see? A daily catalog of crimes, of human ills. "Anything that breaks the Ten Commandments is news," says a modern editor. The morning paper brings with it its daily bath of moral filth and human corruption. How few are the golden deeds, noble thoughts, and inspiring examples recorded in its pages. Many of us are near sighted or far sighted. Seeing only what is near we miss the stars. Seeing only that which is far away we overlook the little, finer, gentler things of life. Jesus Christ alone had a perfect background and foreground. As a result, he was the only man in the world who had perfect vision and a perfect life, so to him we must go for the solution of life's difficulties and the cure of human ills. "The Great Physician now is near, the sympathizing Jesus," and he alone holds in his nail-pierced hands healing for the sin-sickness and the soul sorrow of human society.

What was his mission? Let us hear the Annunciation Angel: "Thou shalt call his name Jesus for he shall save his people from their sins." Yet how cruelly did we mistreat our Savior. Leaving heaven's diadem for earth's shame, the plaudits of the angels for the curses and reviling of men, his first pillow among us was the straw among cattle, his last a crown of thorns upon the cross. The reception committee became the rejection committee. The people he came to save took him out of their city and crucified him upon a skull-shaped hill. But in spite of all this before he left he made his will in our favor. What was it he gave to us? He gave his mother to his beloved disciple, John; his body to Joseph of Arimathea; his clothing to the soldiers who crucified him; but what did he give to us? His crowning gift to us was the gift of the Holy Spirit. Said he, "It is expedient that I go away, but I send unto you the Comforter who shall not only be with you but in you and he shall teach you all things."

The coming of the Holy Spirit was to illuminate our minds so that we should have the thoughts of Christ, to sanctify our hearts that we might live the holy life of Christ, to comfort our souls that we might be ever conscious of the Everlasting Arms beneath us. No man has ever truly lived who has not first lost himself completely in surrender to Jesus Christ. Every full orb'd spiritual life must first mean a birth. "Ye must be born again." Second, there must be a death. "I am crucified with Christ." The divine process is first forgiveness of sin, regeneration; then cleansing from the Adamic or carnal nature in the act of entire sanctification. "Without holiness no man shall see God." The Celestial City must be reached by way of two towering peaks, Mt. Regeneration and Mt. Pentecost.

In closing, may I enjoin you to embrace the glorious opportunities for service in this golden age? With the soldier who died on the heights of Gallipoli, may your prayer be also "Thanks be unto God who has matched us to this present age." May your prayer be that of Wesley,

*"O for a heart to praise my God,  
A heart from sin set free,  
A heart that always feels thy blood  
So freely spilt for me."*

And may your task be also that of the consecrated singer,

*"To serve the present age,  
My calling to fulfil,  
Oh may it all my powers engage  
To do my Master's will."*

May God graciously bless you and lead you into the field of largest service is my prayer.

## Make Your Reservations for Next Year in Asbury College Early.

The Dean advises me that reservations for rooms for Asbury College next year both as to new students and the return of old students exceed anything we have known hitherto.

We would advise students who are contemplating coming to Asbury College sending in at once their reservation fee (\$10, returnable any time before Sept. 1st) to the business manager to the end that the best accommodations may be secured well in advance. There are always some cancellations of choice rooms at the eleventh hour but the early reservation is much the safest and more satisfactory arrangement.

L. R. AKERS, President.

## MY VISIT TO ASBURY.

MRS. H. C. MORRISON.

I had the privilege of attending the Commencement Exercises of Asbury College, and in many ways it transcended all former Commencements. There were 114 A.B. graduates, all but two were said to be devout Christians, and the majority of them preparing for service in the Master's wide harvest field.

Some matters had to be settled by the Board of Trustees, but God undertook for us and we feel that adjustments have been made that will mean much for the institution in the days to come. There are no victories without battle, and so we go forward believing that God's will has been done and his guiding hand is upon the school.

It is being circulated that modernism has crept into Asbury College, which of course, is a scheme of the enemy to hurt the institution, for there is no modernism believed or taught by any member of the faculty. We have an able committee who keep their eyes upon this situation, and should any professor attempt to inject any sort of "strange doctrines" into his classroom the next step would be the loss of their pedagogical head. If there is any one thing that the president of Asbury College and the Board of Trustees are teeth and toenails against it is that form of new thought known as Modernism, and not for one moment will any sort of this teaching be tolerated in Asbury College.

We are aware that Asbury has its enemies who will not lose any time in trying to damage the institution, but I wish as one who is close to the hub of this wonderful institution of learning, to say that Asbury's friends need not have any uneasiness whatever as to its stand against modernism that is seeking to destroy the faith of our young people wherever it has a chance. We stand for the whole Bible, for changed hearts by the power of the Holy Ghost in conversion, and the purifying power of the Holy Ghost in sanctification. "True to the faith of our fathers" is our slogan, and by God's grace we shall stand there until he shall come to take charge of this world by his right to reign.

Let the friends of Asbury work and pray for her as never before, and we believe that there lies ahead of her one of the greatest years in all of its history. Dr. Morrison is to hold the fall revival, and then the spiritual tide will run on and on through the year, and many will find the Lord in his saving and sanctifying power. The enemy never camps around a corps, but he summons his cohorts to attack where the forces of righteousness are strongest, and for that reason Asbury is one of his chief targets. But, "If God be for us who can be against us?" "God is in the midst of her and she shall not be moved." Amen!

## OUR BOYS AND GIRLS

My Dear Boys and Girls:—

It would be wonderful if all of the boys and girls who read page ten should at last find a home in heaven, wouldn't it? I should think that if any of you should "make your bed in hell" you would remember the good letters with their exhortations that you used to read on page ten. I would that any of you who may not have given your heart to the Lord will do so after reading the beautiful and touching story I am giving you in the following:

### He Took My Place.

An ungodly sea captain lay in his cabin in midocean, death staring him in the face. He shrank back in the presence of "the King of terrors," and the dread of eternity took fast hold upon him.

Captain Coutts sent for his first mate, and said: "Williams, get down on your knees and pray for a fellow. I have been very wicked, as you know, and I expect I shall go this time."

"I am not a praying man, you know, captain, so I can't pray. I would if I could."

"Well, then, bring a Bible and read me a bit, for my rope is about run out."

"I have no Bible, captain; you know I am not a religious man."

"Then send for Thomas, the second mate, perhaps he can pray a bit."

The second mate was soon in the presence of his dying captain, when he said to him: "I say, Thomas, I am afraid I am bound for eternity this trip. Get down and pray for me. Ask God to have mercy upon my poor soul."

"I'd gladly do it to oblige you, captain, if I could; but I have not prayed since I was a lad."

"Have you a Bible, then, to read to me?"

"No, Captain, I have no Bible."

Alas for the dying sinner! How awful his condition. On the brink of eternity, and without Christ!

They searched the ship over for a man who could pray, but they searched in vain and for a Bible, but none could be found until one of the sailors told the captain he had seen a book that looked like a Bible in the hands of the cook's boy, a little fellow named Willie Platt.

"Send at once," said Captain Coutts, "and see if the boy has a Bible."

The sailor hurried off to the boy and said to him, "Sonny, have you a Bible?"

"Yes, sir, but I only read it in my own time."

"Oh, that is all right, my lad; take the Bible and go to the captain's cabin. He is very sick and wants a Bible. He thinks he is going to die."

Away went Willie Platt with his Bible to the captain's cabin.

"Have you a Bible, my boy?"

"Yes, captain."

"Then sit down, and find something in it that will help me, for I am afraid I am going to die. Find something about God having mercy on a sinner like me, and read it to me."

Poor boy! He did not know where to read, but he remembered that his mother had him read the 53rd chapter of Isaiah just before he left home for that voyage.

Willie turned to that blessed chapter that so fully sets forth the love and mercy of the Lord Jesus Christ in dying for poor sinners such as John Coutts, and commenced to read. When Willie got to the fifth verse—"He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed"—the captain, who was listening for the very life, realizing that he was surely having his last chance of being saved, said: "Stop, my lad! That sounds like it! read it again."

Once more the boy read over the blessed words.

"Aye, my lad, that's good—that's it, sure."

These words from the captain encouraged Willie, and he said: "Captain, when I was reading that verse at home, mother made me put my name

in it. May I put it in now just where mother told me?"

"Certainly, sonny; put your name in just where your mother told you, and read it again."

Reverently and slowly the boy read the verse:

"He—Jesus—was wounded for Willie Platt's transgressions. He was bruised for Willie Platt's iniquities; the chastisement of Willie Platt's peace was upon him, and with his stripes Willie Platt is healed."

When Willie had finished the captain was half-way over the side of his bed, reaching toward the lad, and said: "My boy, put your captain's name in the verse and read it again—John Coutts, John Coutts."

Then the lad slowly read the verse again: "He was wounded for John Coutts' transgressions, he was bruised for John Coutts' iniquities, the chastisement of John Coutts' peace was upon him, and with his stripes John Coutts is healed."

When the boy had finished, the captain said: "That will do, my lad; you may go now."

Then the captain lay back upon his pillow and repeated over and over again, those precious words of Isaiah 53:5, putting in his own name each time, and as he did so, the joy of heaven filled his soul. He was saved! Yes, praise the Lord, reader, he was saved! And another poor sinner for whom Christ died "had received Him" (John 1:12).

Before John Coutts fell asleep in Jesus, he had witnessed to everyone on his vessel that the Christ of God—the man of Calvary was wounded for his transgressions, bruised for his iniquities, that the chastisement that he rightfully deserved had fallen on his blessed Substitute, and with his stripes—the stripes that fell on Jesus—He had been healed!

Beloved reader, do you know anything about this salvation? Have you taken your true place as a poor "ungodly sinner" before God and trusted in Christ for pardon?

Lovingly,  
AUNT BETTIE.

Dear Aunt Bettie: I wonder if you'll print my letter for me? I want to get acquainted with you and all the cousins. I've been a reader of *The Herald* for a long time and just recently subscribed for it. I surely enjoy page ten. I'm not very big, Aunt Bettie, just five feet, two inches, but I belong every bit to the Master. I'm a graduate at High School; have had one year at God's Bible School in Cincinnati and I'm just old enough to vote. My birthday was the last of January. Where is my twin? Say, Aunt Bettie, where do people get the idea one cannot be a Christian and still have fun in life? I've never enjoyed life half so well as I have since I gave my life to him. He makes every day count! I have been in Cincinnati till just a few weeks ago, but had to come home on account of my health. I live in the country and we have very few Christians here. The young folks here all get their good time going to movies, dances and Sunday baseball games. I don't object to playing ball but I believe in keeping the Sabbath. What do you think, cousins? I'd like to hear from any of you cousins who will write. I like to write letters so there can't be too many for me. Don't let Mr. W. B. see this, Aunt Bettie, I'm downright afraid of him.

Mary Shorten.  
Rt. 4, Osgood, Ind.

Dear Aunt Bettie: Will you let a little girl join in? I am nine years old. I have red hair. Pearl Noas, I guess your name to be Edna. Am I right? I have two brothers and one sister. Mamma takes *The Herald* and I enjoy reading page ten. Who can answer these questions? How many chapters are there in the New Testament, and how many in the Old? How many brothers did Joseph have? Who was the first man that God made, and who was the first woman? My birthday is April 21. Have I a

twin? I am not going to Sunday school but I am going this summer. I go to the Methodist Church. I am in the fourth grade at school. I live on a farm two miles from town.

Tillie E. Larkins.  
Rt. 1, Princeton, Ky.

Dear Aunt Bettie: Will you let a little boy join your happy band of boys and girls? I am six years old. I like to go to Sunday school. Who can answer these questions! What were the ten plagues that God sent upon the Israelites? I have two sisters and one brother. Who can guess my middle name? It begins with E and ends with E, and has eight letters in it. My birthday is June 18. Have I a twin? I have brown hair. Mama takes *The Herald* and I enjoy reading page ten.

David E. Larkins.  
Rt. 1, Princeton, Ky.

Dear Aunt Bettie: Will you make room for me, after almost a year's absence from the grand page? I have had several letters printed and I received so many nice letters and religious papers. I get a letter from India Missions almost every month. I have several correspondents I have made through the page. I have been corresponding with a girl from Alabama ever since 1925. She is married now. She is Nellie McCain. Bessie Childress, I read your nice letter on the page a few weeks ago. Cousins, she is one of my correspondents. I like spring the best, for the birds sing their sweetest songs then. Mother earth puts on her coat of green, decorated with all colors of flowers. I think flowers are the prettiest and sweetest things that God has given to us, except little children, for Jesus says, "Except ye become as little children ye can in no wise enter into the kingdom." Cousins, have you ever thought what a happy meeting it would be if we should all meet at the feet of Jesus? Do any of you have this song, "Trace the footsteps of Jesus?" My brother-in-law has the phonograph record of it, but you cannot understand it, so I would like for some one to send me the words of it, also the music, if you can. I will tell you all a little about my visit to my sister's. I stayed six weeks. She lives on the Mississippi River just about three quarters of a mile from it. We went to the river four times. I saw a steamboat, the first one I ever saw. The waves on the river were pretty high, and when the barges would strike a wave the water would fly away up yonder. The Mississippi River is rising now and they are expecting another overflow. The people don't care for anything down there but making cotton and having a high heel time. I mean in some parts of the Delta, the place where I went. There are not any churches, only in town. They don't go to church. Most of the people hunt or joyride on Sunday. I am glad there are so many who write to the page and say they are living for Jesus. Bessie Childress, the names of the men that were put in the fiery furnace were Shadrach, Meshach and Abednego. King Nebuchadnezzar was the one who had them put in there, because they would not fall down and worship the golden image. The flames were so hot they burned the men who threw the boys in. The king looked and there were four men loose, walking in the midst of the fire, and they had no hurt; and the form of the fourth was like the Son of God. Who wrote the Book of Acts? When did Christ rise from the dead? In what town was Jesus born, and who was king at that time?

Ruby Alma Dixon.  
Rt. 2, Sweatman, Miss.

Dear Aunt Bettie: May I again join your happy band of boys and girls? Do any of you cousins remember me? I am the same Mississippi girl who wrote over a year ago. I think *The Herald* is a great paper. We have been taking it a long time. I have enjoyed reading "The Crucifixion of John Henry Huston." I always read it first each week. It fills my heart with joy when I read about so many of our boys and girls who have accepted Christ as their Savior, but it makes your heart sad when they turn the other way. Christ said, "Seek and ye shall find; knock and it shall be opened unto you." Do not

Ruby Alma Dixon.  
Rt. 2, Sweatman, Miss.

wait till some more convenient day. Today is the day of salvation. We should all love our enemies. "Bless them that curse you, and pray for them that despitefully use you, and persecute you." I live on the farm and like it fine. I am twenty-five years young, have black hair, brown eyes, medium complexion, am five feet, two inches high, weigh about one hundred and forty-three pounds. Aunt Bettie, I enjoyed your story about "The Lost Traveler." Isn't it awful for anybody to be like that young man in that story, when he cried, "The Spirit of God is leaving me never to return. I am lost, forever lost."

Effie Dixon.  
Rt. 2, Sweatman, Miss.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I am five feet tall, have blue eyes, dark hair, and weigh about ninety pounds. My birthday was January 1. I am fourteen years old. My Daddy died two years ago, and as I am the oldest boy I had to be mother's plow boy. I have one sister and one brother. I go to school and am in the seventh grade. I like to read page ten. Will some of you children write to me? I like to get letters and will try to answer all letters I get.

Paul Oliver.  
Rt. 33, Vaiden, Miss.

### REQUESTS FOR PRAYER.

Please pray for the complete healing of Rev. Frank Points, who was injured by an automobile.

Please pray that my husband and I will be all the Lord wants us to be, that we may consecrate all to him, and have real power in our lives for winning others for Jesus.

A Reader from Idaho.

F. R. G.: "Pray that I may be restored to perfect health now, that the boy that we have adopted may become a true child of God and serve him. That my brother be not allowed to become estranged from his relatives."

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wait till some more convenient day. Today is the day of salvation. We should all love our enemies. "Bless them that curse you, and pray for them that despitefully use you, and persecute you." I live on the farm and like it fine. I am twenty-five years young, have black hair, brown eyes, medium complexion, am five feet, two inches high, weigh about one hundred and forty-three pounds. Aunt Bettie, I enjoyed your story about "The Lost Traveler." Isn't it awful for anybody to be like that young man in that story, when he cried, "The Spirit of God is leaving me never to return. I am lost, forever lost."

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F. R. G.: "Pray that I may be restored to perfect health now, that the boy that we have adopted may become a true child of God and serve him. That my brother be not allowed to become estranged from his relatives."



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## FALLEN ASLEEP

### SUMMA.

We loved her, yes, we loved her,  
But Jesus loved her more,  
And he has sweetly called her,  
To yonder shining shore.

The golden gates were open wide,  
A gentle voice said, "Come,"  
And with farewell unspoken,  
She calmly entered Home.

Maria Lousinda Summa passed to her eternal home, April 28, 1929, at 5:50 P. M. at her daughter and son-in-law, Mr. and Mrs. Ross A. Lancaster, at Dean St., Confluence, Pa. Grandma had been ill for years, but had been bed-fast for over a year. She was married to Adam Summa, Nov. 29, 1883. To this union there were nine children born. Her husband and four children preceded her to the grave some years before. It was hard to give her up, but I feel our loss is Heaven's gain. It was hard to give up our long loved one, yet I have this consolation that she is at rest safe in the arms of Jesus, and is free from all suffering, and is waiting on the other shore for her near and dear ones. Yes, dear Grandma is gone from this world and all we can do is to prepare ourselves to meet her in heaven, where there is no pain nor sorrow, but where all is beautiful and pleasant. She leaves to meet her above a sister and brother, three sons, two daughters and thirteen grandchildren. She was a member of the Christian Church and loved Christian friends, Christian reading and hymns. During her sickness she often wanted that beautiful hymn, "The Old Rugged Cross," sung, which was sung at her funeral, also, "I will sing you a song," and "It is well." Short services were conducted in the Lancaster home Wednesday at 1:30 by our pastor, Rev. Frank L. Stuck. Services were also held at the Methodist Church at Johnson Chapel by Rev. F. L. Stuck. She was laid to rest in the Johnson Chapel cemetery to await the glad Resurrection day. We miss her, oh so much, but God has a better place for her, and some day we expect to meet her where partings are no more.

There are loved ones in the Glory,  
Whose dear forms you often miss,  
When you close your earthly story  
Will you join them in their bliss?

You can picture happy gatherings  
Round the fireside long ago,  
And you think of tearful partings,  
When they left you here below.

One by one their seats are emptied,  
One by one they are going away,  
Now the family is parted,  
Will it be complete some day?

Her grand-daughter,  
Helen Lousinda Lancaster.

## THE BATTLE-CRY OF FAITH.

Will O. Scott.

O Church of God, stretch forth thy hand,  
Make bare thine arm of might,  
O'er widest sea and farthest land,  
From plain to mountain height!

O Church of God, thy heritage  
Is not in yellow gold;

But in the Spirit-written page  
That Prophecy foretold!

O Church of God, where'er thou art,  
On earth or Heaven above,  
Thy throne is in the human heart,  
Thy jeweled scepter, Love!

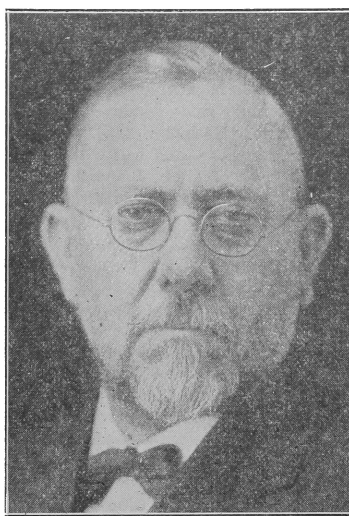
O Church of our Redeemer keep  
The standard of the Cross unfurled,  
O'er mountain high and ocean deep;  
All 'round this sin-cursed world!

O Church of God, may heart and mind,  
In Prayer and Praise unite,  
Till Hope her full fruition find;  
And Faith be lost in Sight!

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson III.—July 21, 1929.

Subject.—Ezekiel's Vision of Hope. Ezek. 47:1-9.

Golden Text.—Of the increase of his government and peace there shall be no end.—Isaiah 9:7.

Time.—About B. C. 574. These dates given from time to time are only approximately correct. Absolute correctness is impossible.

Place.—Babylonia.

Introduction.—Our lesson calls for some use of the imagination. It had been some thirty years since the first captives had been taken from Jerusalem to Babylon—the group in which Daniel and his three friends went away. Ezekiel and his company had been carried away at a later date. They had been in Babylonia about twenty years. Picture them growing old, weary with slavish toil to satisfy the greed of their heathen masters, and longing and wondering if they would ever again see their Jerusalem homes. Ever and anon the elders would visit Ezekiel the prophet to learn if he had any news from Jehovah, any promise that their captivity would soon have an end. Maybe they had forgotten that Jehovah had declared through the lips of Jeremiah (25:11) that their bondage in Babylonia should last seventy years. Poor old men! They would be dead long before freedom would come to their captive people. God had been patient and long-suffering toward his sinful people; but “the way of the transgressor is hard,” and Israel must suffer for her sins.

During the early days of Ezekiel's ministry he was a bit severe, but spoke only the messages received from Jehovah. There was terrible rebuke, and a call to repentance; but Israel refused, and persecuted their God-sent pastor.

In our last lesson Ezekiel was preaching personal responsibility, and declaring God's willingness to forgive and to save. Their punishment was severe—God's hand was heavy upon them. They thought their chastisement too severe, and said the ways of God were not equal. I think they wanted to lay the blame for their captivity on Jehovah. How human they were—just like we are; for human nature is identical in all ages and in all climes.

Our lesson today will deal with salvation under a beautiful figure. Ezekiel's vision carries him back to Jerusalem and forward to the coming of Jesus Christ, and portrays to him a restored temple and salvation as rivers of living water. This message he gave to captive Israel. I wonder if he or they understood it. If so, their hearts must have wept; for it was something they could never behold with their natural eyes. It was yet centuries to come. But they could have received its gracious benefits, had they returned to God. The picture looks dark and uninviting. God tried hard to save his chosen people from both earthly suffering and everlasting ruin; but they were headstrong, and bent to backsliding. There would be a long drought between Ezekiel's waters and the coming Savior; but Israel would have nothing, save their own stubborn way. Jehovah's threats and promises meant nothing to them.

Comments on the Lesson.

1. Afterward.—You will have to read the preceding chapter to find the force of this word. Ezekiel in his vision was back in Jerusalem and saw the temple as it would some day be restored. He had walked through its various courts, and had witnessed the restored worship of Jehovah, as it had been when Israel was faithful. The description reads as though he had actually seen all that he was telling his people. The word afterward marks the transition from these things to the vision of our lesson. He brought me. This was the prophet's guide. Read Ezekiel 40:1-3 for an explanation. By “the door of the house” the entrance to the temple is meant. Waters.—Type of the “water of life,” salvation. Turn to St. John's vision (Rev. 22:1, 2), and compare the two. They are really but one vision—or two visions of the same thing.

I do not see that we shall gain anything in this lesson by discussing it verse by verse. It is a word picture of the growing kingdom of our Lord among men. Keep this before you, and the lesson grows luminous. It is all figurative, but clear. These waters come from the temple, God's dwelling place—they issue from the very heart of God. In John's vision referred to above, they came from the throne.

If we go back in time to the days when our Lord began his ministry on earth, the stream of salvation seems but a rivulet. I say seems, for it was just as great then as now. The smallness was only in the seeming. The plan of redemption has always embraced the entire Trinity. The enlarging has been in our view of it. And yet there is a sense in which it has enlarged during these passing centuries. We are in a divine school passing from grade to grade. God has been giving us all we could use in the different grades. When I use the word “us” I mean the race of men. In a great school the entire course of study is present all the time; but freshmen can make little use of what properly belongs to seniors. The fall of man dropped the race so low that God had to labor for centuries to prepare it for the coming Redeemer.

There is also a personal sense in which the waters enlarge. David's cup ran over. Jesus told the woman of Samaria of “a well of water springing up into everlasting life.” In John 7:37-39 we read of flowing “rivers of living water.” This is possible, and should be real in the life of every Christian. I am aware that Jesus was here speaking of the experience that follows the baptism with the Holy Spirit, that sanctifies the soul; but this is the privilege of every converted soul: “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” None need be left, for the promise covers the race.

The latter part of Ezekiel's vision is comforting. Note how in verse eight the waters run out into the desert—dark, barren, heathen lands where no glad message of salvation was ever heard. It would run into the dead sea of paganism, and the waters would be healed. The “great multitude of fish” that shall inhabit the healed waters

represent the multitudes of saved men and women in the heathen nations of the earth.

Ezekiel's soul never gave birth to such thoughts as these. They were God-breathed. Well did the prophet declare them to have been revealed to him by Jehovah.

What a wonderful salvation is ours. Most of us have never conceived of the half of it. Nay; we have touched but its borders.

## CAMP MEETING NOTICES.

The seventeenth annual camp meeting of the Doughty Valley Holiness Association will be held August 15-25, 1929. The Shelhamer Evangelistic Party will be in charge. The camp ground is located nine miles southeast of Millersburg, Ohio, has comfortable tabernacle, dining room, dormitory and free camping ground. Meetings are interdenominational. Pray and come. For information, address H. C. Logsdon, or O. O. Herron, Millersburg, O.

The 29th annual camp meeting of the Pilgrim Holiness Church of the Michigan District will be held in Seminary Park, Owosso, Michigan, August 2-11. The special evangelists are Rev. Seth C. Rees, Rev. George B. Kulp, and Rev. J. C. Brillhart, song leader. For information, address Rev. B. O. Shattuck, 907 Shiawasse St., Owosso, Mich.

The Mt. Pleasant, Michigan camp meeting will be held July 26 to August 4, under the auspices of the Michigan Holiness Association for the promotion of Holiness. Revs. L. M. Blakely and J. S. Wood will be the preachers, with Mrs. Grace B. Heneks, pianist. Address Miss S. Walsh, Mt. Pleasant, Mich., for information.

The Central Holiness camp meeting will be held at Wilmore, Ky., July 25 to August 4. The preachers will be Rev. C. W. Ruth, C. F. Wimberly, and H. C. Morrison. Mr. and Mrs. S. C. Box will have charge of the children's and young people's meetings. Kenneth and Eunice Wells will have charge of the music. For information regarding tents, dormitories, and other matters, address Prof. W. D. Turkington, Sec., Wilmore, Ky. Ministers will be entertained free.

The Sebring, Ohio, camp meeting will be held July 12-21. Rev. Jos. H. Smith, C. W. Ruth, John Knapp and Lawrence Reed will be the preachers. C. W. Campbell will be the song leader. Mrs. Joseph H. Smith will have charge of the Young People's meetings. Address W. L. Murphy, Sebring, Ohio, for information.

The Northern California camp meeting will be held at Santa Rosa, July 31 to August 11, under the auspices of the Northern California District, Church of the Nazarene. Workers: Rev. J. T. Little and Rev. U. E. Harding, evangelists. Rev. Orval J. Nease, Young People's evangelist. Rev. J. F. Ransom, soloist and director of music. Mrs. I. W. Young, Children's Worker and soloist. Rev. Frank B. Smith, platform director. For information write Rev. Fred M. Weatherford, Sec., 767 Mill St., Santa Rosa, Calif.

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- THE WARRIOR, THE WOMAN AND THE CHRIST**  
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A study of the leadership. 274 pages. Price \$2.50.
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Christ through oriental eyes. 152 pages. Price \$1.50.
- CHRIST AND THE NEW WOMAN**  
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Her opportunities as a worker outside the home, in the home; her dangers. 117 pages. Price \$1.25.
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Dr. Vance's message to an age of realism. 157 pages. Price \$1.50.
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# EVANGELISTIC AND PERSONAL.

Rev. L. E. Williams, Wilmore, Ky., has the months of July and August open for calls and will appreciate any one writing him who may be in need of evangelistic help.

Rev. W. Taylor Knight, Central Ave., Shadyside, Ohio, has some open dates the latter part of July which he desires to give to any one desiring his assistance. He is now pastor of the Union Bible School Mission, River-view, Ohio, at which place he has been doing a noble work. A new church is now under construction at that place which has been brought about by Rev. Knight's untiring efforts. He is a Bible holiness preacher and knows how to preach the gospel. Any one desiring a real live wire preacher will not miss it on Brother Knight. Address, Rev. W. Taylor Knight, Central Ave., Shadyside, Ohio.

D. B. Murphy, of Bethany, Okla., of the Nazarene Church, will begin a meeting with the Methodist people in the Methodist tabernacle at Sweetwater, Texas, August 4.

Nelson Gilbreath, formerly of Cartersville, Ga., and associated with Sam Jones in his evangelistic work, is still available for meetings as singer, guitar player and choir leader. He has stereopticon Bible pictures with which he illustrates his songs. Address him, Malakoff, Texas.

Geo. N. Leist: "I am a local preacher in the Methodist Church, Pike County Parish and am hindered in my work for lack of a machine to get to some of the outlying churches. I am wondering whether some consecrated person did not have a used Ford Coupe which they would be willing to give and have dedicated to the Lord's Work. You can find out all about me by writing Rev. Chas. F. Bowman, 627 Moulton Place, Portsmouth, Ohio. He is my Dist. Supt. Address me, Piketon, Ohio."

T. J. Adams: "Closed a good meeting at Quinton, Okla., and begin here and it looks like a great revival is on; deep conviction is on the large crowds; some seeking, and we are expecting a real old-fashioned revival. Have two or three open dates, July 1 to 15, August 1 to 15, and Sept. 11."

Rev. P. P. Belew: "Following a meeting in St. Paul, Minnesota, which closes July 21, I have an open date which I would like to give some camp or church, enroute to my home; but will go anywhere. Those interested may communicate with me as per my slate, or at my home address, Olivet, Ill."

Herbert J. McNeese: "Our services at Beaver, Pa., are coming along well. Souls seeking and finding God. During the summer we have several good dates. We go anywhere. Address 13th Ave., New Brighton, Pa."

Lander College, Greenwood, S. C., has just closed a session of strong advance. The commencement sermon was delivered by Bishop W. N. Ainsworth of Macon, and the literary address by Judge Joseph A. McCullough of Baltimore, Md. The baccalaureate sermon was preached by Dr. R. H. Bennett, President of the College. There has been added to the endowment of the college during the year

\$170,000 in cash and subscriptions. There is also on hand \$132,000 in endowment raised last year. These are in addition to the previous endowment. The graduating class of 56 was the largest in the history of the institution, and the enrollment was also the largest in the life of the college, reaching 372. Every student not already professing Christ professed religion during the session. The enrollment for next session is already unusually good.

## WRITTEN TESTIMONY OF Angelo Lazzarini (condemned to die June 24).

June 16, 1929.

"Let me warn the young people to let sin alone. I was unsaved, but thank God, I was saved here (Beaver, Pa., County Jail). I want the world to know that Jesus can save every one. Give Jesus your heart now.

"Angelo Lazzarini."

Sent by Evangelist H. J. McNeese, New Brighton, Pa.

## TO THE CAMP MEETING FOLKS OF VIRGINIA, DELAWARE, EASTERN PENNSYLVANIA AND WASHINGTON, D. C.

Dear Friends: It has been several years since Mrs. Henderson and I have ministered to the good people who attend the camp meeting at Mt. Vernon, Va., but we have had abundant opportunity to know of the growth and development of that sacred place, and I am asking the editor of *The Pentecostal Herald* to give me space in their paper to invite your attention to this growing and gracious meeting for this summer. This camp was founded and fostered by the sainted Rev. H. B. Hosley. Its history is rooted in his sacrifice and faith. It is located on a part of George Washington's original estate, close to the city of Washington, D. C., and within walking distance of the Potomac river. The location is ideal. A beautiful oak grove fitted up with cottages, rustic cottages and rooms in the house offers accommodations which are available for the asking. For many years past a large number of people have come to this place for a spiritual feast and they have never been disappointed. Many of the most noted preachers of a full salvation have ministered there, and for this coming camp meeting season, there will be a group of strong and constructive evangelists to give leadership to this gathering. A large and convenient tabernacle is now under construction and will be ready for the first service of the coming camp. No charge is made for lodging and the cost for board for the entire ten days is but ten dollars! Only one dollar per day! Cheaper than staying at home!

The holiness folk who attend Mt. Vernon camp meeting are of the finest sort in America. The stamp of the glorious man who founded the camp is on all the place and the program. You will never cease to be grateful for the joys of holy fellowships, the inspiration of the mighty preaching, the conscious nearness of God, if you can possibly spend part or all of the time of the coming camp meeting there. The dates are August 1st to 11th, and I plead with you to write Mrs. J. H. Shrader, Acotink, Va., Sec., for further information. I wish that it would be my portion to share the good days there with you.

Thomas C. Henderson,  
Oberlin, Ohio.

# Central Holiness Camp Meeting Wilmore, Kentucky. July 25th to August 4th

Rev. C. W. Ruth, Rev. C. F. Wimberly, and Rev. H. C. Morrison will be the preachers. Mr. and Mrs. S. C. Box will have charge of the Children's and Young People's meetings. Prof. Kenneth and Eunice Wells will have charge of the music.

Let all the people rally to this time of refreshing from the presence of the Lord. Write to Mrs. O. C. Garvey for rooms in the women's dormitory, to Mrs. W. F. Wyatt, for reservations in the Men's dormitory. The W. C. T. U. will have charge of the dining hall, which means that first class meals will be yours at a very reasonable price.

Ministers entertained free.

Remember the date, July 25 to August 4, and don't fail to be with us. Write Prof. W. D. Turkington, Wilmore, Ky., for information relative to the camp meeting.

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WILMORE, KENTUCKY.



**ROBERTS, T. P.**  
(321 Bellevue St., Wilmore, Ky.)  
Mannsville, July 3-14.  
Mt. Hope Camp, July 18-Aug. 4.  
Open dates, August 4-15.



**ROOD, DWIGHT A.**  
(Vermontville, Mich.)

**ROOD, PERRY.**  
(Middleport, Ohio.)  
Dexter, Ohio, July 15-21.  
Richmond, Va., July 27-August 11.  
Cardington, Ohio, August 15-25.  
Columbus, Ohio, Aug. 28-Sept. 1.

**RUSSELL, MAE.**  
(Morriton, Ark.)

**ST. CLAIR, FRED.**  
Bessemer, Ala., July 28-Sept. 1.

**SANFORD, E. L.**  
(202 Egan Ave., Lexington, Ky.)

**SHADE, N. B., M.D.**  
(3045 D. N. W. 21st Court, Miami, Fla.)

**SHAW, BLISS R., AND MARY.**  
(1281 Nordyke Ave., Indianapolis, Ind.)  
Mt. Hope, Ky., July 18-Aug. 4.

**SHANK, MR. AND MRS. R. A.**  
(191 No. Garden Ave., Columbus, Ohio.)  
Omaha, Neb., July 4-14.  
Romeo, Mich., August 2-11.  
Kampsville, Ill., Aug. 15-25.

**SHARROW, C. E. AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHELHAMER, E. E.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Des Moines, Iowa, July 4-14.  
Monroe, Ind., July 17-25.  
Indianapolis, Ind., July 29-31.  
Lima, Ohio, Aug. 1-11.

**SHELHAMER, MRS. JULIA A.**  
(5419 Bushnell Way, Los Angeles, Calif.)

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist)  
(Mannington, W. Va.)

**SPELL, C. K.**  
(Kirbyville, Tex.)  
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)  
Allentown, Pa., (camp) July 5-14.  
Denton, Md., (camp) July 19-28.  
Hutchinson, Kan., (camp) Aug. 2-11.  
Frankfort, Ind., Aug. 9-18.

**SWEETEN, HOWARD W.**  
(Ashlev, Ill.)  
Murphysboro, Ill., July 12-22.  
Conneautville, Pa., August 2-9.  
Alexandria, Ind., Aug. 9-19.

**TEETS, OIA B.**  
(Aurora, W. Va.)

**THOMAS, W. E.**  
(Greensburg, La., July 7-14.  
Marrowbone, Ky., July 17-Aug. 11.  
Clinton, La., August 16-25.

**THORNTON, R. A. AND WIFE.**  
(Hattiesburg, Miss.)

**UTHE, W. F.**  
(Singing and Preaching Evangelist)  
(416 S. Broadway, Watertown, S. D.)

**VANDERSALL, W. A.**  
(Findlay, O.)

**VANDALL, N. B.**  
(303 Brittan Rd., Akron, Ohio)  
(Song Evangelist)  
Sharon Center, O., July 26-August 4.  
Findlay, Ohio, Aug. 8-18.

**VAYHINGER, M.**  
Indianapolis, Ind., July 25-Aug. 4.

**WELSH, H. W.**  
(Olivet, Ill.)

**WHITE, MR. AND MRS. PAUL.**  
(Singing Evangelists and Musicians)  
(Box 203, Highland Park, Ill.)

**WHITCOMB, A. L.**  
(221 Euclid Ave., Long Beach, Cal.)  
Los Angeles, Calif., July 10-21.  
Dallas, Pa., July 24-Aug. 4.  
Sherman, Ill., Aug. 8-18.  
Normal, Ill., Aug. 23-Sept. 1.  
Greenville, Tenn., Sept. 5-15.

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Open dates, July.  
Bedford, Ky., August 2-11.  
Herdon, Va., August 14-25.  
Frankfort, Ind., Aug. 8-18.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Vermontville, N. Y., July 11-21.  
Cecil, Pa., July 22-28.  
Urbana, Ohio, July 29-Aug. 4.

**WILCOX, PEARL E.**  
(Song Evangelist)  
(Stockport, Ohio)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)

**WILLIAMS, FRED G.**  
(11918 Beulah Ave., N. E., Cleveland, O.)

**WIREMAN, C. L.**  
(717 Scott Blvd., Covington, Ky.)  
Campbellsville, Ky., July 3-14.  
Merrimac, Ky., July 17-28.  
August open.

**WISEMAN, P.**  
(910 Bank St., Ottawa, Canada)  
Toronto, Ont., July 10-28.  
Shawville, Que., Aug. 4-11.

**WOOD, E. E.**  
(726 John Street, Jackson, Mich.)

## Camp Meeting Calendar

**ALABAMA.**  
Dothan, Ala., July 19-28. Workers: Rev. Frank McCall, evangelist, J. P. Peacock, song leader. Address, C. J. Hammitt, Dothan, Ala., Route 5.  
Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen. Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

**ARKANSAS.**  
Magnolia, Ark., Aug. 9-18. Workers: Rev. O. H. Callis. Mrs. Callis, young people's worker, and Rev. A. H. Wade in charge of singing and music. Address, Mrs. A. A. Pittman, Cor.-Sec., Hagnolia, Ark.

**DELAWARE.**  
Camden, Del., July 5-14. Workers: Rev. Earl Dulaney, assisted by District workers. Write Rev. E. R. Clough, 222 Reed Street, Dover, Del.

**FLORIDA.**  
Orlando, Fla., Feb. 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Willis, Box 1944, Orlando, Florida.

**GEORGIA.**  
Indian Springs, Ga., August 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John P. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work; Mr. Hamp Sewell, director of music; Mrs. Quanta Taylor, University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.

**IDAHO.**  
Coeur d'Alene, Idaho, July 10-21. Workers: L. L. Waddell, J. H. Philpot, song leader; Mrs. Sarah Theele, children's worker. Write Rev. W. J. Webster, Post Falls, Idaho.

**ILLINOIS.**  
Springerton, Ill., August 29-Sept. 9. Workers: Rev. W. R. Cain and Rev. C. E. Coney and wife. Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.

Bonnie, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Moser Sisters, trio musicians, song leaders. W. T. Brushner, Rev. Paul S. Rees and Rev. C. C. Ringbarger and wife. J. M. Keasler, Cor.-Sec., Omaha, Ill.

Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugett, Miss C. E. Cooley, E. B. Shelhamer, Rev. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

**INDIANA.**  
Bryantburg, Ind., Aug. 7-18. Workers: Rev. O. C. Brown and family. Write C. E. Creek, Rt. 1, Madison, Ind.

Oakland City, Ind., August 23-Sept. 2. Workers: Rev. Dennis East, Duncy. Song evangelists, Rev. Schisler and wife. Write Mrs. Maud Yeager, 519 East Broadway, Princeton, Ind.

Indianapolis, Ind., July 25-August 5. Workers: Rev. M. Vayhinger, Rev. R. E. Brockman, Rev. E. B. Shelhamer, Rev. S. B. Shaw. Mrs. F. B. Whisler, children's worker. Address Rev. Otto H. Nater, Sec., 101 Alton Ave., Indianapolis, Ind.

Silver Heights (New Albany, Ind.) August 1-11. Workers: Rev. Virgil L. Moore, Rev. Charles H. Stalker. Burl Sparks, song leader and Miss M. Grace Ruth, children's worker. Address E. E. McPeeters, Secy.-Treas., 212 Cherry St., New Albany, Ind.

Monroe, Ind., July 17-28. Workers: E. B. Shelhamer, Mrs. E. E. Shelhamer and son in charge of music. Mrs. Frank Martz, Sec., Monroe, Ind.

Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook. Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

**IOWA.**  
Keokuk, Iowa, August 15-25. Rev. Anna L. Spann in charge. Address Mrs. F. A. Oiler, Sec., 1027 Times St., Keokuk, Ia.  
Des Moines, Ia., July 5-14. Evangelists: E. B. Shelhamer, Rev. C. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.

**KANSAS.**  
Elkhart, Kan., August 1-10. Workers: Rev. D. C. Shearer, Mr. and Mrs. R. E. Bridgewater. For particulars write Rev. J. W. Youngman, Pres., Elkhart, Kan.

Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.

Wichita, Kan., August 15-25. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. W. T. Bartlett, Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 Vine St., Wichita, Kan.

**KENTUCKY.**  
Mt. Olivet, Ky., July 12-21. Workers: Rev. and Mrs. O. H. Callis, and Rev. and Mrs. M. V. Lewis in charge of music and children's work. Address John Beckner, Sec., Mt. Olivet, Ky., for information.

Aliceton, Ky., July 18-24. Workers: Tilden H. Gaddis, the Moser Sisters, Rev. Virgil L. Moore and others. Address, Rev. H. L. Rawlings, Sec., Wilmore, Ky.

Wilmore, Ky., July 25-August 4. Workers: Rev. C. F. Wimberly, Rev. C. H. Reib, Rev. H. C. Morrison, Kenneth and Eunice Wells, song leaders. Mr. and Mrs. S. C. Box, young people's and children's workers. Address W. D. Turkington, Sec., Wilmore, Ky.

The Callis Grove, Ky., camp, August 2 to 11. F. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.

**LOUISIANA.**  
Crowley, La., July 4-14. Workers: Rev. Lee Hamric, evangelist, and Rev. A. J. Martin, singer. Write R. W. Beadle, Sec., Lafayette, La.

**MAINE.**  
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

**MARYLAND.**  
Leslie, Md., August 2-11. Workers: The Huth-Eby Evangelistic Party, consisting of Rev. J. M. Huff, Rev. A. T. Eby, song leader, Miss M. Opal Huff, pianist and children's worker, Geo. Woodward, also Rev. C. A. Gibson. Write Rev. J. N. Nielson, 21 Parker Ave., Darby, Pa.

**MASSACHUSETTS.**  
Wilmington, Mass., August 2-12. Rev. Thomas Laite, in charge. Rev. H. W. Link will be the evangelist. Write to Rev. L. W. Malcolm, 12 Sheridan Ave., Medford, Mass.

Iron Mountain, Mich., July 12-21. Workers: Rev. Anna L. Spann, Rev. Lloyd M. Blakely, Mrs. Grace B. Hencks, pianist and children's worker. Write Rev. Wm. Combellack, Iron Mountain, Mich.

**MICHIGAN.**  
Mt. Pleasant, Mich., July 26-Aug. 4. Workers: Rev. Lloyd M. Blakely, Rev. J. S. Wood, Rev. C. B. Hencks, pianist. Write Mrs. S. Walsh, Sec., Mt. Pleasant, Mich.

Owosso, Mich., August 2-11. Evangelists, Rev. Seth C. Rees and Rev. George B. Kulp. Rev. C. Brillhart, in charge of music and singing. Rev. E. O. Shattuck, 907 S. Shawassee St., Owosso, Mich., Dist. Supt.

Gladwin, Mich., August 8-18. Evangelist Rev. I. N. Toole. Write J. Warren Kays, Pres., Gladwin, Mich.

Keweenaw, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and M. H. Shattuck. Address Rev. James H. James, Sec., Kinde, Mich.

Edmore, Mich., July 26-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Brown, Rev. Geo. Bennard, Mrs. Iva D. Vennard, Col. S. L. Bringle, Rev. Lloyd Dixon, Prof. Howard Skinner, Jr. Address Rev. D. E. Reed, Albion, Mich.

**MISSISSIPPI.**  
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Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. C. J. Ward, Rowe and wife. Write Earl Woolson, Cape May, R. D. N. J.

Aura, N. J., July 12-21. Evangelist, Rev. Richard G. Flexon, Deaconesses, Hazard and Richardson. Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray N. Johnson, Rev. Peter Wiseman. Special singers. Male Quartette. Orchestra.

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Freeport, L. I., N. Y., July 18-28. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Miss Ruth Benton, Rev. George N. Buell, Rev. James Jones, young people's evangelist. Willard Ortilp, street meetings. Music in charge of Rev. C. I. Armstrong, Robert L. Simpson, pianist. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I.

Seven Oaks, N. Y., August 4-18. Workers: A. P. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

**NORTH CAROLINA.**  
Connelly Springs, N. C., July 28-Aug. 4. Workers: Revs. John P. Owen, Tilden Gaddis, the Moser Sisters and Miss Edith Crouse. Address Box 200, Connelly Springs, N. C.

**OHIO.**  
Scio, Ohio, July 8-21. Workers: Rev. J. F. Steward, Mr. and Mrs. Rev. McManice, Mr. and Mrs. Rev. Brooks, in charge of music. H. L. Peugh, Sec.

Sebring, Ohio, July 29-29. Workers: Dr. H. C. Morrison, Jos. H. Smith, J. F. Knapp, Lawrence Reed, C. W. Ruth in charge. Singing in charge of Prof. Jas. E. Campbell. Young people's meetings under direction of Mrs. W. L. Murphy and Mrs. Jos. Smith. Address W. L. Murphy, Sebring, Ohio.

Millersburg, Ohio, August 15-25. The Shelhamer Evangelistic Party will be in charge as workers. O. O. Herron, Sec., Millersburg, Ohio.

Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater. E. A. Keaton, Sec., 451 N. High St., Chillicothe, Ohio.

Warsaw, Ohio, July 25-August 4. Evangelists: Rev. E. W. Peacock, Rev. Post Singer, Mrs. Esther D. Williamson and Miss Della Haldy. Write Adah Shepard, Sec., Warsaw, Ohio.

Sharon Center, Ohio, July 26-August 4. Workers: Floyd W. Nease, S. M. Gerow, N. B. Randall, Miss Ann H. McGhie, Miss Helen H. Oshon, Sec., 702 East River St., Elyria, Ohio.

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Columbus, Ohio, July 18-28. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Morah Heslop, Rev. Raymond Brown, and Prof. L. M. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

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**OKLAHOMA.**  
Thomas, Okla., Sept. 19-23. Workers: Rev. C. M. Duncy, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

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Dyer, Tenn., August 1-10. Workers: Rev. Allie and Emma Erick. Mrs. Etta Foiles, song leader. Address Joe T. Hall, Sec.-Treas., Dyer, Tenn.

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Tacoma, Wash., July 25-Aug. 5. Workers: Rev. Calvin Schute, Rev. Frank Dawson, Sec., Mrs. Ethel Norderum, 4020 N. 27th St., Tacoma.

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Hillsboro, Wis., July 18-28. Workers: Rev. Jesse Whitecotton, Rev. F. R. Eddy, evangelists. Rev. Raymond Lewis, song leader. Address Rev. J. B. Clawson.

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We are counting on YOU to help us in the great work of spreading the Gospel of a Full Salvation among people who are perishing for the bread of life.

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*H. C. Morrison*

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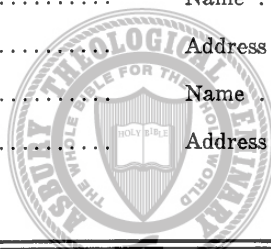
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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor

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## THE HOLINESS CAMP MEETINGS OF AMERICA.

By Dr. L. R. Akers

**T**HE holiness camp meetings of our nation are now pitching their tents, building their long altars, and spreading their straw in preparation for the hungry hearts of the men and women who may attend their services. These are the weeks when tens of thousands of people from Maine to Florida and from Virginia to California will wend their way to these spiritual fountain heads, many of them for the refreshing of their religious experiences, others hungering and thirsting after righteousness and in quest of an experience of full and complete redemption from all sin.

There is no way to estimate the endless good that has come to the spiritual life of our nation through the work that has been done at the altars of our holiness camps scattered throughout the various states. Multitudes of sinners have been converted, backsliders reclaimed, and believers sanctified while hosts of the Lord's people have renewed their vows and girded themselves afresh to press the battle for eternal salvation. We shall never forget the wonderful hours spent beneath the majestic trees and tabernacles and tents as the prophets of God have proclaimed fearlessly and powerfully the message of full redemption. In the halls of our memory there still echo the shouts, prayers, and stirring songs of these marvelous services in which the Holy Spirit's presence and power were so graciously manifested.

The earliest camp of our remembrance is that of Sychar in central Ohio, made memorable because of its great grove of beautiful maples and oaks, its never ceasing fountain of crystal waters about which there is always a crowd gathered to quench their thirst. The long rows of white tents make a city of righteousness and wonderful are the services that make up the daily schedule. The young people's tabernacle presents an inspiring spectacle and the happy faced lasses and laddies that throng this spot find here permanent influences for good and experiences which linger oftentimes throughout their entire lives.

The regular services are held in the large tabernacle whose beams of Oregon fir form a huge covering like a German helmet with no posts to obstruct the view of speaker and audience. A mighty choir of some two hundred or more singers lifts one's soul upward upon wings as of eagles. We can recall through the years the splendid leadership of "Uncle Billy" Yates who now sings with the unnumbered throng about the Throne, the song like the sound of many waters, of Moses and the Lamb.

Happy memories also cluster about Hollow Rock, Red Rock, Eaton Rapids, Romeo, Sebring, and the new and smaller camps of Washburn and Absaraca in North Dakota, with the same hunger for spiritual things evident in all that attend, whether it be north or south, east or west.

Our favorite of all camps of the South is that of Indian Springs, one of the largest in the entire United States, whose hillsides have been made glorious by great outpourings of the Holy Spirit amid the glad shouts of saved and sanctified souls.

What a blessing it would be if our people, instead of rushing away to resorts and godless places of entertainment, would plan to spend ten days or two weeks at some of the spiritual powerhouses known as Holiness camp meetings. What would be better for body, mind, and soul than to pitch a tent in which the entire family could live during the period of camp preaching. What blessed memories would remain in the minds of the youth throughout their entire lives of these periods at the annual camp when men sought God with their whole hearts and in seeking found him a satisfying portion to their souls. Spiritual influences and examples are woefully lacking in the lives of young America and these blessed spots of prayer and praise, of happy fellowship and spiritual uplift should not be denied the boys and girls whose hands will direct the destiny of our nation's tomorrows.

There is a danger, however, that attending camp meetings may be without the motive which will make them what they were intended to be—fountain heads of spiritual inspiration and experience.

The value of any camp is not in the number of spectators who attend, but in the number of seekers who receive. The measure of success in any camp must largely depend upon the faith and intercession of those who support it and plan its continuance. The early days of camp meetings meant, on the part of those who attended, a genuine expectation for a mighty outpouring of the Holy Spirit and this expectation was not without realization. Ever must it be true that according to our faith so will it be unto us. However, the skies are still full of Pentecosts and whenever men assemble with one accord and one mind, marvelous is the response from above. What times of fellowship! What manifestations of divine power! What altars full of penitents! Indeed these sacred spots become milestones on the way to Heaven for countless thousands.

An altarless ministry means a spiritual Sahara for the church of the living God. Let us rally to the camp meetings, keep the fires burning, feed the hungry souls of the people, lift high the banners of full salvation and keep the torches of holy fire burning.

If any one should ask, What is the greatest need of the world in these perilous times? the answer might be truly made: earnest, fearless preachers of the whole Gospel as revealed in God's Word. A Spirit-filled ministry is the world's supreme need. Such a ministry means more for the social uplift of men, for commercial righteousness, political purity, the sacredness of womanhood, the best training and preparation of childhood for the responsibility of mature years than

anything and everything else in the world. Such a ministry makes the world habitable, purges and purifies society, ennobles and elevates the race.

To bring men to Jesus Christ is to bring them to industry, to economy, to the finest family ties, to a quest for the best interests of the community, sympathetic contributions for the comfort of the suffering, effective preventatives against disease and poverty,—in short, to bring men to Jesus Christ means to bring everything that is good and ennobling to them. This hour needs such a Spirit-filled ministry, one absorbed and consumed with a passionate desire to bring men from the slavery of sin to emancipation in the glorious freedom of the Christian life.

In the holiness camp meetings, conventions, and revivals, God has an opportunity to call the youth of our nation into glorious service for the advancement of his Kingdom. There is no field of larger promise and possibility. The need is great. The outlook is vast. The fields are white to the harvest. The issues are eternal. The souls of men are priceless. Let us not by our indifference permit the multitudes to perish for lack of knowledge. Let those who love God and his truth and the souls of men think on these things and rally to keep our camps aglow with holy fire and the fountain of cleansing open for the healing of the multitudes.

## Monthly Sermon.

BY DR. L. R. AKERS.

### ABOUNDING GRACE.

"Where sin abounded, grace did much more abound." (Rom. 5:21). "And the blood of Jesus Christ, his Son, cleanseth us from all sin." (1 John 1:7).



It was John Stuart Mill who said, "If there is one fact, the reality of which is certain, it is that of sin." When we ask, What is sin? we are at once led into a maze of mystery. Three answers might be given: that of Scripture, Philosophy, and Modern Science. The Bible speaks of sin as the transgression of the divine law originally given in the conscience. Philosophy sees sin in its essence of selfishness. Modern Science holds sin to be due to the conflict of the lower man with the higher, or the struggle of the ape with the angel. We cannot enlarge upon these theories. The thing we would emphasize is the fact of sin and that there is a remedy for sin. Sin has been the theme of the ages. It has engrossed the minds of the world's greatest

(Continued on page 8)

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# "IN JOURNEYINGS OFTEN, IN PERILS OF WATERS."

Rev. G. W. Ridout, D.D., Corresponding Editor.

2 Cor. 11:26.



While in Foochow we had occasion many a time to cross the bridge of the "Thousand Ages." Soon it is to be demolished and a modern bridge must take its place because China is getting dissatisfied with being a thousand years behind the time. As I looked at that old bridge I thought if it could speak what history it could recall, what thrilling stories it could tell of strife and peace; of plenty and poverty; of pain and pleasure; of weal and woe. Built away back before America was discovered, when steamers were unknown, when telegraph and railroad were not dreamed of—built in the days of the Emperor and the Mandarin when feudalism reigned and the people were as multitudes unthinking and untaught.

"And I think how many thousands

Of care encumbered men,

Each bearing his burden of sorrow,

Have crossed the bridge since then."

As I meditate upon these things the lines of an old hymn come back to me:

"A thousand ages in thy sight

Are like an evening gone;

Short as the watch that ends the night

Before the rising sun.

"The busy tribes of flesh and blood,

With all their cares and fears,

Are carried downward by the flood,

And lost in following years.

"Time, like an ever flowing stream,

Bears all its sons away;

They fly forgotten as a dream

Dies at the opening day."

Our days at Foochow were busy days, filled up to the last moment with meetings. We began with the Methodists and finished up with the Congregationalists and Presbyterians. As we waited for our steamer to carry us back to Shanghai we held quite a number and variety of services. On Thursday morning we were invited to speak at the American Board Compound to a gathering of Chinese pastors, Bible Women and Missionaries. We gave a message on the "Power of the Spirit" and the presence of the Lord was felt by all as we spent two hours together in waiting on God.

The Compound here was extremely interesting to me. In the center of it was a great (sacred) rock on top of which was an immense tree. This was a sacred spot to Buddhists and it was with extreme difficulty that it was purchased for missionary purposes, one stipulation being that if at any time they wished to come and pray at that tree they should be allowed so to do. The Chinese make much fuss over dragons and they held that a dragon was underneath that rock and every now and then the dragon's shoulder would lift the rock, but since the missionaries have got hold of things the dragon has never moved as far as it is known.

A story was told me of a singular thing that happened a few years ago. One of the missionary homes got on fire. A flying ember passed by all the other places and the wind finally landed it on a Buddhist Temple, which caught on fire and was burned to the ground. I thought as I heard of that, it is the missionary's business to start gospel fires that will burn up idolatry, burn up superstition and false gods and false worship and establish the faith of Jehovah and plant houses of worship where the gospel of Jesus Christ will be proclaimed and the wonders of grace made known. Every now and then a Buddhist priest opens his heart to the gospel. Let me add this story here:

A Buddhist priest listened to the gospel message as given by a Chinese preacher; at the close, as he heard the story of the Prodigal Son, he said:

"The forgiveness of that young man by his father is a thing I can understand." He said, "But what of the burden of sin of previous lives which binds us to the Wheel of Life?" The answer was:

"The Lord Jesus Christ is the Door out of all the past as well as being the Entrance into a new and an Eternal Life."

In the city of Hanchow, which has been called the City of Temples, there is one temple known as the Hall of the "Sleeping Buddha." The figure is one hundred and twenty feet in length and about forty feet high. It is believed to be the biggest image of Buddha in the world! It is an immense figure reclining with the head resting on the right hand, enormous feet with huge round toes of regular form.

Every time I see one of these images I think how helpless they are to help needy humanity! Psalm 115 describes them: "They have mouths but they speak not; eyes have they but they see not; they have ears but they hear not; noses have they but they smell not; they have hands but they handle not; feet have they but they walk not; neither speak they through their throat."

While in Foochow it was our pleasure to stay in the Missionary Home presided over by Miss Martha McCutcheon, who was a student at Taylor University when I taught there. The first home Miss Martha entered when she reached the College Campus years ago, was our home, and now as Mrs. Ridout and I arrive at Foochow—strangers in this big China city—the first and only home we had during our stay there was this enjoyable Methodist missionary home in charge of Miss McCutcheon of the W. F. M. S. She has developed into a real worthwhile missionary. She helped us in all our meetings. At the piano she could play anything at a minute's notice. Her previous camp meeting experiences came in unusually handy in the revival. She has the reputation all along the line of being a worker whose commonsense and consecration and dependability can be counted on for any place of responsibility to which she may be assigned.

## TRAVELLING ON THE YANGTSE.

The Yangtse is China's famous River. It is the Mississippi of Asia. In a sense it splits China in two and it gives a body of water navigable in a more or less degree for a distance of over three hundred miles. From Shanghai to Hankow large sized river steamers can be navigated and British, American, Japanese and other gunboats can get up that far (and pardon me if I say that in the present condition of affairs in China it would seem a piece of inexcusable folly to try to dispense with those gunboats. China can get up a mob and a quick temper in very short notice and, with the Communistic elements constantly at work in the dark, another uprising against foreigners and missionaries could happen at any moment if it were not for the presence of the police in the shape of a gunboat, a regiment of foreign troops and a tank or two. It was an American gunboat and a few skillfully directed shells that killed nobody which saved the foreigners in Nanking from being massacred in 1927).

We had a rather singular experience travelling on the Yangtse recently as we were proceeding to our evangelistic engagement in Central China. Dr. Stone, Miss Hughes, Miss Huppert, Miss Mayo and Miss Bettie and Mrs. Ridout were in the party—all going to Nanchang where Dr. Stone was to deliver the address at the funeral of Miss Howe, one of the most famous of the veteran missionaries of China. We embarked on a Chinese steamer, the "Kiangshun," of the China Merchants Steamboat Co. In other days travel on this ship and this line up the Yangtse was delightful, nice cabins, excellent food, comfortable and enjoyable accom-

modations at very reasonable prices. But war changes things! China is never without war in some part or parts of it. For some weeks past the Yangtse valley was the center of conflict; now the center has changed, but the Yangtse River is always the great thoroughfare of travel. China travel is much more by water than by rail because of the inadequacy of railroad facilities and its cheapness. We had been advised not to travel by Chinese boat because of so many soldiers travelling that way, but we took the risk, nevertheless, and at first everything was very pleasant and we thought ourselves fortunate in the ship we chose; but as the second day wore on we were disillusioned and advised that we had better change to another boat when we got to Nanking.

As we proceeded up river our crowd was constantly increasing. At one point we stopped in midstream for a big boat putting out from shore laden with boys in uniform from a Chinese school; they filled up the upper deck so with their bed and baggage, and carried on so uproariously right under our cabin window, that it was impossible for some of our party to get to sleep till past midnight. Then we were warned that five hundred soldiers would come on board at Nanking and would fill up every bit of space, the officers would demand our staterooms and there would be no place for us on board. Now it seems that Chinese soldiers are not so fully disciplined as they might be and, on board ship, they forget their manners and are prone to take possession of things to suit their liking. When war is on I understand the owners of Chinese steamers are powerless—soldiers must be given the preference and they come on board in hundreds, and all the ship company can get out of them from the government is about twenty cents a day for their rice. So it is quite a losing proposition to the company to turn away their paying customers and give up their ship to the troops. The Chinese are very curious when foreigners are around; they peer into your stateroom windows; they fill up the doors and windows of the dining room to watch you as you eat your meals; if you walk the deck (and I was the only foreigner on board) what they observe and what they say about you is a caution. In these days when the Communists have sown dragon's teeth in China and taught eternal hate to foreigners, folks who know say that their language about foreigners is neither very chaste or very kind.

Well, we left our ship at Nanking which we reached about 7:30 in the morning. This gave us a day in the Capital City which was an unexpected pleasure to some of our company who had never been in this city before. The next steamer, which was a British ship, went out the next morning and having secured quarters on her we were free from any further molestation and allowed us to go on our way to Kinkiang.

Next morning we were up at 5:30 A. M. to take our boat for the rest of the journey. We waited till 8:30 A. M. before our ship of the Indo China Line came in sight—the "Luen Ho." Though she was crowded, the steward thought he could find room for our company, which he eventually did. Among the signs hung up we read the following:

"Passengers travelling between points on the Yangtse River are hereby warned that indiscriminate firing on ships by native troops occur at various points along the river and in travelling by our vessels under these conditions they do so entirely at their own risks. Certain parts of the vessel are protected as far as possible against rifle fire and passengers are strongly advised to ascertain the position of same as soon as they embark."

Piracy and banditry prevail to a terrible



extent in China, hence this sign—but then when I read the U. S. A. papers and the stories of bandits robbing banks, robberies, hold ups and murder, I think that China is not without hope, seeing she is only in the seventeenth year of her independence. America has had 150 years to learn to behave itself, with Bible and gospel but seems to grow more wicked, not less!

#### THE NEW AND THE OLD.

I have read somewhere about the Filipino, that he is easy to get along with till he tucks in his shirt—when he gets on a suit of foreign clothes he begins to feel himself somebody. So with China! We have thought long of "Old China." We have got to change that now and think of "Young China" with a chip on his shoulder. Young China is doing things. Those old foolish walls of the ages must come down and everywhere now they are tearing them down and using the stone to build roads. Those narrow streets must go and broad avenues take their place.

I walked through some streets yesterday where everything was uproar and rubbish, wire and construction, houses torn down to make way for modern thoroughfares.

In Nanking, the same thing is happening; the old is giving way to the new. We rode along the new Boulevard which stretches from the heart of the city to Sun Yat Sen's tomb. It is as modern in width and build as Broad Street, Philadelphia. In making it the government gave orders to tear down everything that stood in its course. In China, please remember, they have no Boards of arbitration to decide on prices, etc., of said property. Oh no! If your building is in the way, down it must go, and you may get a few hundred dollars for it; perhaps you may not get a cent! Protest! No use to protest. If you try that you may be worse off! Many folks lose their heads in China after a physical fashion! Better lose your house than lose your head is the philosophical way to look at such matters.

By the time this article shall appear in print Nanking shall have had one of the greatest events in its history as the new Capital of the Nation. The Nationalist Government has spent millions in preparing a great Tomb for the ashes of Sun Yat Sen. They have built the magnificent affair right over against the Ming Tombs—those Emperors who so hatefully ruled China for 500 years. As we viewed this piece of inexcusable extravagance, and then passed by the Ming Tomb, those words of Shakespeare seem quite suited to the scene and circumstances:

"The cloud-capped Towers; the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve.  
And, like this insubstantial pageant faded,  
Leave not a rack behind. We are such stuff  
As dreams are made up; and our little life  
Is rounded with a sleep."

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## Value of a College Education to Those Preparing for the Ministry

Henry W. Bromley, D. D.

**O**F all men the minister needs and can use to the best possible advantage a college education. The training one gets in High School and Academy is but elementary, while the college not only emphasizes the value of the lower schools, but in a higher way develops and polishes the awakened faculties, thus helping to complete one's preparation for life's work.

A minister must secure and retain the respect and confidence of the people among whom he labors in order to do work commensurate with his calling. He may be good enough to demand their confidence, and sufficiently untrained to not command their respect. A preacher must be consecrated, well informed, self-contained, and thoroughly disciplined. The college gives him the opportunity to become thus equipped as does no other institution. It is not merely the textbooks that make the man; it is the general atmosphere, the variety of instruction and the wide range of association, with the exchange of views, as well as the absorption arising from constant contact with so many others with like calling and ambitions.

It is said that a half-witted young fellow was once exhibiting to a group of bystanders the tricks of his trained dog, when an intelligent looking gentleman drove up in a buggy, and watched with interest the canine's stunts. Finally he said, "Say, boy; that's some dog you've got. I have a dog like that, but I haven't been able to teach him any of those tricks." "Well," said the half-wit, "You see, its jest this way; you've got to know more'n the dawg or you can't learn him nothing!"

So with the minister. He must not be satisfied to preach merely what his people already know, but if he wishes to hold their attention, create and maintain their interest, and, in short, become their spiritual and moral leader, he must possess a superior knowledge.

Here is where the college becomes of inestimable value to the ministerial prospect. The college not only sharpens his appetite for, but puts him in actual touch with, the sources of information. It is sad to say, but lamentably true, that many a young man never learns to study until well within his college course. This fault lies largely as we see it in our modern system of education. Our best equipped and highest salaried educators are not always found in the elementary schools, with the result that some things that should be fundamental are not always drilled into the academic mind. The college tends to correct these faults, especial-

ly in regard to mental application.

The college curriculum is well adapted to the college age. They are psychologically balanced. Self-interest, ambition, the weighing of vocational possibilities, the consideration of one's life work—these are all metaphysically retro-active. The tendency is for the *pupil* to become a *student*.

The minister may be a man of One Book, but even that Book teaches an exceedingly wide range of interests. Besides, the newspapers, magazines, rapid travel, and rural mail delivery create a constituency that requires an extent of knowledge and intellectual equipment not heretofore expected of the average minister in modern times. However, it is well to remember that even in mediaeval and ancient times most efficient teachers of Bible truths were men of knowledge and training.

It is not enough to learn the sources of knowledge. One must learn what he should choose to know, and cultivate efficient methods of securing, retaining, classifying his knowledge. But even these advantages are not of great value to the world if one does not learn the effective use of what he has learned. Herein is wisdom, which is knowledge rightly applied.

In college the student learns his Latin, Greek, and modern languages; Economics and Sociology; History, Botany, Geology and Astronomy; Physics and Chemistry;—primarily knowledge. He studies psychology, metaphysics, philosophy, logic and rhetoric—these relating largely to the use of knowledge.

In Asbury College the moral and spiritual elements add still greater value to the education of the ministerial student. Asbury does in a remarkable degree what it was intended the denominational schools should do; give the individual a thorough college training under the most favorable religious environment. The religious life of Asbury is maintained at a high temperature. Both the content and method of one's thinking are blest by an intense spiritual atmosphere.

And Asbury's graduates have done things. And the measure of an education consists not so much in the accumulating of a great store of knowledge, as in learning to contribute to the world an aggressive life of usefulness.

The minister is God's messenger to men. He himself must be a living example of the life God demands of those to whom he is sent. Asbury College places great emphasis upon the godliness of the man as well as the intensity of the message. This institution recognizes that the effectiveness of the method and the message depends upon the

character of the man, and therefore labors to build up a strong, healthy Christian character.

The faculty is composed of consecrated men and women of unusual ability along their respective lines, and they know how not only to impart information upon the subjects they teach, but to bend every phase of teaching to the construction of strong, determined Christian character.

Dr. Lewis Robeson Akers is not only a preacher and writer of ability, but a devoted Christian leader of decided convictions as to Wesleyan doctrines. Both faculty and student body are loyally following his leadership. His recent election for a period of five years gives stability to the administration under which the institution has made such remarkable progress during the last five years.

Then back of Dr. Akers is that strong defender of the faith, Dr. Henry C. Morrison, who is not only Chairman of the Board of Trustees, but also President of Asbury Theological Seminary, which more and more is meeting the long-felt need of high grade training in theology for those who would enter the ministry fully equipped for meeting modern conditions. The course leads to the B.D. Degree. It is no longer necessary for Asbury graduates to go to seminaries where faith is endangered, if not wrecked, during theological training. Spirit-filled instructors direct the higher education of our future church leaders.

### New Educators at Taylor.

Taylor University brings six new professors into its teaching staff for next school year, covering the fields of History, Science, Music and Religion. Among these are Prof. John T. Chappell, Ph.D., of Johns Hopkins University, Prof. A. L. Bramlett, Ph.D., of the University of North Carolina, and Prof. A. Lincoln Shute, Th.D., formerly president of the Methodist Theological College, in India, and Prof. C. O. Bush, A.M., of Amherst. These professors are chosen for their spiritual vision and evangelical convictions as well as scholarship.

### "The Nightingale of the Psalms"

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.



# The Three Enemies---Ignorance, Self-will and Doubt.

Rev. Thomas Clark Henderson.



HE normal Christian is one who is filled with the Spirit of Jesus Christ. Many, many Christians live below their privileges in Christian experience. Why? Because there are three enemies who are constantly working to defeat every one of us in our seeking to come to the best in Christianhood. These three enemies are *ignorance, self-will and doubt*.

By ignorance, in this connection, we do not mean the lack of general knowledge, but ignorance of what the Scriptures teach about the highest realities in Christian experience. It is but the plainest truth to say that there are hosts of otherwise well informed Christians who do not clearly understand that they may experience more than the forgiveness of sins and the genesis of the new life. If there is anything more for them in character attainments through the grace of God, they know nothing definite about it. There were many such in the early church, and for them the Apostles wrote special messages. Paul is repeatedly asking his readers: "Are ye ignorant, brethren?" or "know ye not, brethren?" as though there might be some great experimental truth of which they were ignorant.

The classic instance to point is that of the Ephesian disciples. When Paul found them and began his ministry to them, his first question was significant: "Have ye received the Holy Ghost since ye believed?" Their surprising answer was equally significant and revealing. They said, "We have not so much as heard whether there be any Holy Ghost." That was ignorance, indeed! They were totally without knowledge of the person and work of the Holy Ghost. What wisdom was in Paul's treatment of them! He did not discount their former teachers or preachers. That was high prudence. Nor did he ignore the meager grace which they possessed. That, too, was good caution. He asked them to state their testimony, to tell what they claimed in Christian values. They assured him that they had received "John's water baptism." Taking that as his clue, Paul explained to them that their water baptism was a symbol of their repentance and a token of their faith in Jesus Christ, the Saviour. He pointed out to them that the very ritual of their baptism anticipated more—and after instructing them he knelt and prayed with them, and as he laid his hands on them "the Holy Ghost came on them."

These Ephesians were not the last group of Christians who were ignorant of their right to be consciously filled with the Holy Ghost. Many there are in the modern church who give every evidence of being quite as ignorant of the deeper values in Christian experience as were those Christian converts in Ephesus. One is constrained to call to the Christians of this day: "Are you ignorant, brethren? Do you not know that you may be cleansed from all sin and indwelt by the Spirit of God? You may be a victorious and holy Christian!"

The causes of this ignorance are several. Some know nothing about their higher privileges because they have never been told them. Others have been wrongly instructed. Yet others have found such a glorious transformation in the event of their conversion, that as yet they have seen no great need for more. Whatever the cause may be, there will come no good from discounting them, nor their present attainments in grace. It will not help them to withdraw from them. They need to be carefully and patiently instructed in the truths that have to do with Christian experience. What they have obtained by faith should be appreciated, but not made the terminal of salvation. They need to be told that normal Christianhood is higher than the average among us.

The ordinary type of Christian life cannot but hinder the new convert by giving him the impression that the average is right. The weaknesses and wickedness of those who profess great grace may give him the idea that the claims to holiness and entire sanctification are all false. His lack of knowledge of the plain teachings of the Scriptures may keep him from seeing that God wills something more for him than he received at the event of conversion. He will not come to full consecration and victorious faith automatically. He is conditioned to receive the teachings and promises about full salvation, but he is also conditioned to receive misleading teachings. Such Christians should be looked on as those who need our help. They deserve and need our prayers. They should have our testimony to the richest grace which God has given us. We should point out to them the clear message of the New Testament about personal sanctification. We should sacrifice our own ease to get them under the preaching and teaching of the highest Christian experience. They need this, all of this, and ours it is to bear to them whatever ministry will aid them in coming to know their full inheritance in Christ Jesus.

It is very likely that the most common cause for the weakness and incompleteness of Christianhood is in the fact that many Christians do not know that there is a definite and glorious experience of Christ which will deliver from all sin and perfect the believer in love to God and men by the personal indwelling of the Holy Ghost. It is as certainly the business of the preacher to preach and teach full salvation to incomplete Christians as it is his business to preach the possibility of conversion to the unforgiven.

The second enemy in the way of the Christian becoming holy is *self-will*. Where many fail to obtain God's richest grace is because they are blind to their privilege; many others who well know their privileges fail to enter into their possessions because they are not willing to let go of their own will. They refuse to entirely surrender to Christ. They do not fully consecrate their all to the will and service of God. The selfish nature within them clings to some territory which should be relinquished. They do not choose to go the humbling way of self-denial. Their pride is not crucified. They shrink from becoming fools for Christ. They may long for full deliverance, but they will not consent to separate from self-reliance, or self-aggrandizement, or self-seeking, or love of ease. It is evident that many who pray for entire conformity to the will of God defeat their own prayers by not making a complete abandonment of themselves to God. They refuse to totally yield somewhere in relation to money, friends, foes, rank, service, time, or their intellectual pride. For all such there can come no fullness of the Spirit's indwelling and no triumph over sin. The Holy Spirit waits to fill yielded folk.

This thing of self-will is blinding. It is almost impossible for the stubborn and selfish man to sense his sinful self-life. Pride is always wrong, but it is most impossible to convince the proud person that he is proud, and that his pride displeases God. The mind and the body both seem to conspire to defend and retain some forms of stubborn non-surrender. The body pleads for indulgences and ease. The mind struts in proud authority. The will easily becomes brittle and defiant.

There is a phrase-picture in the New Testament which puts this matter before us in a clear light. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." That picture of walking in the light is helpful and

easy to grasp. Light is that revelation of God's nature and will which comes to us through conscience, the written Word of God and the Holy Spirit. To walk in that light means to conform to all the moral demands of that light. To have nothing between us and the source of that light—God. Evidently, then, before we can know the power of the blood of Jesus Christ to cleanse from all sin, we must conform to all the known will of God. Submit and trust and the fact of cleansing will be realized. Without a full yielding there can come no cleansing from evil within, and no fullness of the Spirit within. The most stubborn enemy to overcome in seeking full salvation is this one of *self-will*. But it must be and may be routed.

The third of these enemies is *doubt*. Persons who are fully informed about the nature of full salvation, and about their needs and their privileges, and who are fully consecrated to God's will yet do not come to realize the conscious experience which they desire because they will not take the last and most vital step of faith. All who fail in their seeking of entire sanctification do not fail because they do not understand their privileges and needs, nor yet because they do not commit themselves fully to God's will, but because they seem to be unable or are actually unwilling to restfully trust the promises of God for their immediate helping.

Explain it as we may, there is in most of us a something which makes it quite difficult to take a step of "naked" faith for personal moral help. Our human nature shrinks from it. Our reason begs for evidence as indisputable as logic. It is seldom easy for most of us to believe that something is being done in us and for us, that is of unseen moral value, just because the Bible assures us that such is true. The practical mind and the carnal mind certainly take the venture of simple faith in the written promise of God as foolishness, as being a leap into the dark. Yet that leap of faith is the final and crucial step to take if the Spirit of God is to have his full way into and in our hearts. Nothing will be a substitute for faith. One may understand the doctrine of entire sanctification accurately, or one may be fully consecrated to God, or one may experience a great and profound emotional thrill and still be far from taking the step of faith which lifts the seeker across the threshold into the Holy of Holies. Anchoring one's faith to a promise of God is not the same as something else, it is a definite, intelligent act, and no one can do it for another.

Most of our difficulties about believing God's promises are not mental, but moral. We will not believe. We simply will not take God's promise at its face value and act on it. We refuse to rest our case in the hands of the Great Physician. However there is no victorious life until we definitely stand on the plain and clear promise of God.

It is my observation that faith is helped most certainly by the seeker taking a clear and applicable promise to God in prayer. The one promise which I have known to help the most people is one which has been quoted in this meditation: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If the honest seeker will take that promise and plead it before the Throne of Mercy, faith will operate readily. If the earnest seeker can say, "I am sincerely walking in all the light I have; indeed, that is the very reason for my seeking purity of heart; and the promise before me is that if I do that then I have fellowship with God, and the blood of Jesus Christ cleanseth me from all sin," he will find that that sort of thoughtful pleading will make it easy to rise above doubts and contrary feelings, and, to his delight,



inner rest and assurance will fill his heart. The best way to kill this enemy of doubt is to rest on some such clear and definite promise of God.

When these three enemies are overcome—ignorance, self-will and doubt—then full salvation becomes the experience of the devout soul. Here is the way to obtain full salvation—clearly recognize your need and your privilege in this matter; absolutely yield yourself, your all to God to obtain this great grace; and then restfully and persistently trust the promises of God that cover your needs.

All the difficulties in the way of the seeker for the Pentecostal experience of entire sanctification are included in these three things, failure to grasp the truth itself, failure to let go of oneself, and failure to trust the promises. And, by the same logic, the three essential steps to gain the heights of holiness are, first, clearly recognize that you can now be cleansed from all sin and filled with the Holy Spirit. Second, yield yourself fully to the sway of the Holy Spirit. Third, simply believe that the promise is yours and that right now the blood of Jesus Christ cleanseth you from all sin. To take these steps lifts the subnormal Christian to the glorious normal life which is far above the average Christianhood of the day.

## GOD'S UNFAILING LOVE.

MRS. H. C. MORRISON.



HAT is a wonderful declaration contained in John 15:9, where our elder Brother says: "As the Father hath loved me, so have I loved you."

The enemy often tempts us to doubt that God loves us, but that his wrath is turned upon us, when the Scriptures plainly declare just the contrary. Even when we have been disobedient and unmindful of God's mercy and longsuffering toward us, it is we who have changed and not our indulgent Father.

If the enemy can succeed in getting us to doubt that God loves us he has gone far toward achieving his purpose in causing us to cast away our confidence, to become discouraged and finally, to give up entirely. But we have God's infallible word on our side, for he has declared nothing more plainly in his word than that "I have loved thee with an everlasting love." In Hosea 11:4 God declares that "I drew them with cords of a man, with bands of love."

In Isaiah 49:15, we have an answer to Zion's lamentation that, as she thought, God had forsaken her, but hear our Father's pathetic reply, an effort to console and comfort them in their distress: "Can a woman forget her sucking child, that she could not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Could any promise from the Father be more assuring than this? We who are mothers know something of the unchangeable love, the love that will go to the limit in order to defend or assist the fruit of our wombs, yet it may be possible for even a mother to forget her offspring, but God goes farther than the deepest, truest human love and declares that, though the mother forget the son of her womb, yet he will not forget us.

And yet, in the face of these wonderful promises, the amazing declarations of love, Satan would have the audacity to assail us with the temptation to doubt God's love, knowing if he can achieve this, he will burn the bridge that is our only way of access to the Father.

Satan has some advantages of us! We are unworthy; we do not deserve to be loved; we have sinned grievously; we have been ungrateful and forgetful of his tender mercies and the sacrifice he has made in giving

his Son to die for our sins, but in spite of this, and more, if we have gone to greater lengths of ingratitude, he yearns over us and loves us still. Mothers, it is something like you and I feel when our own flesh and blood walk over our hearts by indulging in those things that they know is contrary to our wishes and desires for their highest happiness. Oh no, we do not turn against them, but we, with bleeding hearts, follow them and long for their return to our fond embrace of forgiving love.

Let's enter a covenant that we will not doubt our Father's love, no matter what the enemy may suggest. Let's admit our unworthiness, but *never* the fact of God's love. If there comes anything between us and our Lord, let us remember that he has not left us, but we have left him, and by retracing our wayward steps we shall find him—waiting—just where we left him. Sin is the only thing that separates us from the Father; we are the sinners, and the only way to get that obstacle out of the way, is to confess it and forsake it, then we and the offended One come together—where we left him.

"Oh for grace our hearts to soften!

Teach us, Lord, at length to love;

We, alas, forget too often

What a Friend we have above:

But when home our souls are brought

We will love thee as we ought."

## Where Will we Spend Eternity?

REV. HENRY T. SCHOLL, D.D.



SPACE is immense, but it has its limits. If we could be comfortably seated upon a magic carpet, and speed through space at the rate of 186,200 miles a second, we might draw near the confines of space in 125,000 years, or thereabouts.

Eternity, however, is limitless duration. We will never reach the end thereof. The lapse of six or more thousand years since Adam and Eve walked joyously together with God in Eden is immense. Far greater is the lapse of, presumably, hundreds of thousands of years since this world of ours, at God's command, flashed forth in space a blazing sphere. But neither hundreds of thousands of years, nor hundreds of millions of years will bring us to the end of eternity.

Where we will spend eternity is a superlatively more important question than, What shall we eat, What shall we drink, Where-withal shall we be clothed, and how and where, in this life, are we likely to have a right good time.

Eternity will be spent by you and by me in one of two places. One is the place designated as fire everlasting, prepared for the devil and his demons. The other is the Father's house, with its many abiding places; where joy is full, and where unsullied pleasure lasts forevermore. We reach the latter designation as our eyes are wide open to the correct estimate of spiritual verities; and as we are heartily and habitually minded to give individually all diligence in making both calling and election sure.

If we have a well grounded hope of entering eventually the Homeland, our blessed assurance is firmly based upon five facts. (1) Christ is the Author of our Salvation. (2) The blood Atonement of Jesus Christ is the Ground of our Salvation. (3) A vital Faith in Jesus that habitually Works by Love is the Medium of our Salvation. (4) Fruitful Works of Righteousness give evidence of the verity and vitality of our faith in Jesus Christ, and (5) The Outcome of our saving faith is that Spirit-begotten and synergized Holiness of character and conduct, without which no man shall blissfully see the Lord.

Heaven is entered through Christ, the Door. John 10:1, 9. In no other name is salvation possible. Acts 4:12. All unbeliev-

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ers are already condemned because of their unbelief, and upon them abides the wrath of God. John 3:1, 36. Upon those only who are in Christ Jesus there is therefore now no condemnation. Rom. 8:1. Christ in us is the hope of glory. Col. 1:27. "He that hath the Son hath the life, and he that hath not the Son of God hath not the life." 1 John 5:12. He that abideth in love abideth in God; and Jesus says:—"If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abiding place with him." 1 John 4:16; and John 14:23. Wisely, therefore, do we examine ourselves for credible evidence of the indwelling Christ; for if Christ is not manifestly in us we are damnable reprobates. 2 Cor. 13:5.

If Christ is *not* in us, it is because we are keeping him out. Rev. 3:20. If we have let him in, we are new creatures. 2 Cor. 5:17. Departing this life, we will be at home with him forever more. 2 Cor. 5:8, R. V. It doth not yet appear what we shall be, but we know that when he shall appear we shall see him face to face, and shall be with him and like him in that Homeland, where loved ones await our coming, and where, in delightful and opened eyed service, we shall be sinless, sorrowless and satisfied.

## REVIVALS WITHHELD IN MERCY.

An unholy membership clogs the chariot wheels of the Church, and prevents her aggressive movements. Unless a devoted, earnest membership undertakes to lead forth those who are newly born in Zion, how unlikely are the new-born babes to retain the ardor of their first love! How soon does the world resume its hold on the heart! And it is thus that the Church is so much burdened with the spiritually dead. But on whom does the guilt lie? Where may the blood of these souls be found? Of whom will God require it? O, indeed, an ingathering of precious lambs into the fold does bring vast responsibilities on the individual members of a Church! I do not doubt but that it is often in mercy to the Church that God does not hear her oft-repeated prayer for a revival. In view of this, it is no wonder that we are divinely admonished that "judgment must begin at the house of God." It is not surprising that the disciples were required to wait until endued with power from on high. O, that Christians would more generally awaken to a sense of their responsibility!



## The Crucifixion of John Henry Huston

By Alice Hollander.

### CHAPTER XXVII.

#### THE APPEARANCE OF A GHOST.



EV. John Henry Huston, who was supposed to be Mr. John Henry, had made a most favorable impression upon the officials of the hospital where he was confined, and they had taken in him a very deep interest. His personal physician had assured him that he believed a winter spent in Southern Florida would be all he needed to restore him to robust and vigorous health.

He insisted, however, that it would be better for Mr. Huston to make the trip in a large, private automobile, the personal property of the physician, resting quietly at nights, in hotels, rather than that he should go by train and travel in sleepers. So he figured out the very best highway trip from New York City to Miami, Florida, a trip that he himself had made frequently in his car, and arranged for him to stop each night at a comfortable hotel with which he was well acquainted. He took pains to write ahead to the proprietors of these hotels and have an excellent sun-exposed room reserved for the night in which Huston was scheduled to spend in his place.

The tour was so arranged that Huston would spend the third night of his journey just thirty miles beyond the city of Goodwill, and, as fate would have it, the highway over which he was to travel, led directly through this interesting city.

The doctor sent his own chauffeur and a well selected, strong male nurse to take care of Huston on the journey. Huston, with high appreciation of the attention given him, and being well able to do so, not only paid all bills, but gave handsome tips to his chauffeur and nurse.

It so happened that they were delayed at their noon meal to an extent that they would not be able to reach their hotel station of the third night, until a little after dark. It was just about eight o'clock when they reached the city of Goodwill. It was early in the month of December, and quite dark. That he might be thoroughly comfortable on his journey, the doctor had Huston arrayed in a soft, snow-white uniform worn by convalescents at the hospital. It consisted of long, loose pants, white shoes, and a kind of robe with draped sleeves, the skirt reaching to the knees, with a broad belt around the waist, giving the patient a rather ghostly appearance.

There was an arrangement among the cushions in the large car so that Huston could stretch himself out in this loose, comfortable garment, wrapped in a heavy Scotch blanket, and rest with great comfort during the day.

When they came to Goodwill Huston insisted that his chauffeur and nurse allow him to go by and look in on his great church. He told them that he had erected the church and been its pastor for some years, and he desired just to look in on the great auditorium.

The nurse hesitated and said, "Your physician told me that you were not completely recovered from your operation, and must be kept very quiet and there was to be no visiting of friends enroute to Florida. If I should disobey his orders and you suffer any evil consequences, it would bring me serious trouble and I would doubtless lose my position at the hospital."

Huston promised them if they would let him look in he would speak to no one; he would simply give one fond look at the vast auditorium in which he had ministered to multitudes of people. It would take but a

few moments and he would speak to no one; it was not likely that any one would be about the church, and they could draw their car up at the back door of the study; a half dozen steps would lead to the door of his study opening into the auditorium, he would open the door, press the button, give one wistful look, step back into the car and they would be at once upon their journey.

The nurse finally consented; by this time they were in the city, and on the main street upon which the church was built. They simply had to turn their car to the left on a drive that led around the church and came back into the street, and headed on to the town where they were billed and rooms reserved for the night.

The great car pulled up to the back door of Huston's study. He threw off his heavy blanket, stepped out of the car in his white robes, climbed the three steps to the back door of his old study. Fortunately, the door was not locked, and opened readily as if glad to welcome its master of many years, and he stepped into the study, which was perfectly dark.

Now strange to relate, this was the very night that pastor Judas Iskabod was giving his magnificent pageant, and at that very moment was making an eloquent speech to an audience that packed the brilliantly lighted auditorium to its utmost capacity, with many chairs for extra seats.

King Solomon and the Queen of Sheba, with various members of their courts, were seated, in gorgeous robes and glittering crowns, upon the platform. The audience was spellbound into a deathlike silence by the magnificence of the ancient costumes of the Orient.

Pastor Iskabod was saying: "Ladies and gentlemen, we are happy to greet you this evening. We are highly pleased with this intelligent and appreciative audience. I was about to say, that we are entering the open door of a new era in Church history. The fact is, we have already entered. It may be that the word "age," would be more appropriate than the word "era." We have emerged from an old decaying age into a new age. We have broken off and thrown from us the shackles of the past, and we are breathing the healthful atmosphere of a generous and splendid liberty hitherto unknown by humanity. We no longer cling to the outworn ideals and conceptions of our forebears. We have divorced ourselves from every phase of religious superstition. We no longer look backward to the prediction of prophets and the vague writings of so-called apostles. This is a forward looking age, full of new discoveries, and we are out for all there is in life for us. We care little for the past; we admit that the future is veiled. We are living in the present and propose to get all out of life that we possibly can."

At this moment he paused and there was a tremendous handclapping. The president of the university and many of the professors occupied prominent seats in the audience. The pastor bowed gracefully, with a modest smile of appreciation, clearing his throat and straightening himself up to full height, his head thrown back, said: "We are no longer controlled by inspiration, but by scientific investigation and discovery." Then, with lifted voice, and clenched fist coming down into his open hand, he said, "We no longer believe in spirits. We are not afraid of ghosts."

At this very moment, Huston, who could hear nothing of what was going on in the auditorium, threw the door between the study and auditorium, wide open and, amazed at what greeted his eyes, he threw both hands

high above his head, gazed one instant, stepped back, closed the door, hastened to his car and leaped in. The driver stepped on the gas and in less than a minute's time they were well-nigh past the city limits, on their way southward.

Huston was a man who, when in perfect health, weighed about 225 pounds; he had been so reduced by sickness that he now weighed only about 170 pounds. This gave him a gaunt and ghostly appearance. When he suddenly appeared in the door opening from the study into the auditorium, Iskabod wheeled, gazed at him for an instant, turned deathly pale and leaped from the platform, upsetting a number of flower pots, and falling upon his knees in the center aisle.

The Queen of Sheba, frightened out of her wits, followed him and, unfortunately, fell astride of him. He struggled up the aisle on his hands and knees, with the Queen riding on his back. This was not a part of the original program, but simply the result of a fright which had, for the present, scared these intellectuals of the new age out of their wits. The entire audience—president, professors, students, and the whole assembly of culture and refinement, was frightened into speechless silence.

Finally, King Solomon sprang to his feet and amid the screams and yells which broke out, endeavored to call the house to order, but to his horror found that he had lost the power of speech. Unfortunately, some one had struck a main electric wire in his struggle to get out of the auditorium, turned out the lights and left them in dense darkness.

Amidst screams and yells, pulling and pushing, tearing clothing, with not a few of the cultured sisters fainting, the vast audience struggled for the exit. Fortunately, no one was killed, but many severely bruised. The Queen of Sheba rode her splendid steed almost the entire length of the aisle, then fell off backwards and fainted. She was lifted up just before the lights were cut off, otherwise, the poor, frightened woman would have been trampled to death.

(Continued)

### "Spoiled" by Going to a Bible Training School.

REV. A. W. ORWIG.

"It has just *spoiled* her," was the strange and shallow-minded remark by a lady concerning a young woman whom I intimately knew, and who had attended a Bible Training School. She considered the young woman "spoiled" because the latter did not accept her views as to certain social maxims and practices, and because she took a deeper interest than ever in spiritual things. May it be the blessed lot of many others to be "spoiled" in the same manner!

But just a few words as to how the young woman was "spoiled." Her interest in and knowledge of the Bible were very greatly increased, her religious experience was considerably deepened, and her usefulness greatly augmented. Greater interest was awakened in Bible study in her home. She also became a far more efficient teacher in the Sunday school, so that all her scholars became Christians. Going to that Bible School did not make the young woman gloomy or unsociable, but rather added charm and interest to her daily life. The unsaved were not repelled by her introduction of religious subjects in social intercourse; but, on the contrary, interested and benefited. She wisely adapted herself to circumstances, and drew them out in inquiry as to the way of salvation. "Spoiled," indeed, for the frivolous things of the world, a kind of spoiling many others need. Going to a Bible Training School, or our own theological seminary, may accomplish it for them under the blessing of God.

Don't fail to send us at least two subscribers on our 50 cent offer.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## REVIVAL OF HOLINESS IN TORONTO, ONTARIO, CANADA.

Parkdale Tabernacle, 186 Cowan Ave., Toronto, Ontario, Canada, has been the centre of an old-fashioned revival. Dr. C. H. Babcock, of Los Angeles, California, that mighty man of God, was greatly blessed in preaching the Word in a campaign from May 5 to 19. The saints had been praying for a revival and the very first day of the battle the revival broke in on us with a high tide.

The interest and spirit of the meeting continued to increase, coming to a crowning climax in the last great service Sunday evening May 19. Sinners were saved, backsliders reclaimed and believers sanctified. A spirit of prayer came on the saints and the blessing of the Lord fell in copious showers throughout the entire meeting. Sometimes things grew tense and the hour became awful with a deathlike hush as the gospel plow went deep and exposed sin and laid bare under its searching light the inconsistent lives of souls on their march to the judgment. Praise God for Holy Ghost conviction. Let us pray for more of it. Large crowds attended the services, the Lord giving the evangelist the hearts of the people and the truth went home to the hungry hearts of hundreds who needed help. It is estimated that between three hundred and fifty and four hundred seekers knelt at the altar of prayer. Pray for the work here and especially for those who have taken their stand for God.

This work of Holiness was undertaken just about two years ago under the leadings of the Holy Spirit. From the very beginning the hand of the Lord was mightily manifested in favor of his own cause. The enemy has been defeated at every turn and his attempt to hinder the work has been prayed clear through and pulled down and converted into stepping-stones to greater victory for the God of battles. Hallelujah!

May all who read these lines earnestly pray for the spread of Scriptural Holiness in this great and wicked city. If you have friends in this city or province, please give them the glad tidings of this letter and extend to them a cordial invitation on behalf of Parkdale Tabernacle to attend this means of grace.

W. M. McGuire, Pastor.

## McKEESPORT, PENNSYLVANIA.

The dedication anniversary services in the Pilgrim Holiness Church were marked by the presence and power of the Holy Spirit. God manifested his approval of the messages and the entire services, and people came to the altar till there were forty-one at the altar, and a number prayed through to victory. These people love the old-fashioned Gospel, and the stronger it is the more they manifest their love. Eighteen hundred dollars were raised for the indebtedness on the church and parsonage, so that for the year this is taken care of. The giving was free and hearty, and I predict for this church a great future as soul winners. They are located in a fine neighborhood, have fine buildings, good congregations, and pastor and people are devoted to the cause of Christ. The Gospel in its purity and power is acceptable yet, when it is preached, and God delights in blessing it, and the messenger, and the people. The last Sunday there were three services, each one owned of God. This church has a number of male voices, in fact, a larger number of trained male voices than in any church I know. They can be depended on at any time and delight in making melody unto the Lord. I left there rejoicing that God has a people in this city who are loyal and true.

George B. Kulp.

## SCIOTA, NEW YORK.

A gracious revival has just closed in the Methodist Episcopal Church in Sciota, N. Y. We began Sunday, May 19, and continued through Sunday, June 2. Rev. J. C. Long, evangelist for the New York State Holiness Association, was with us throughout the meetings. The attendance upon each service was excellent and people came from far and near to hear the Gospel and take part in the campaign. The blessing of God was upon the meeting from the first and the Holy Ghost had his right of way. We had no special song leader but called on different ones each service whom the Spirit seemed to indicate. There were forty seekers for regeneration, reclamation and entire sanctification and some real work done which will tell for time and eternity. The postmaster and one of the local merchants was reclaimed just before the meeting and got sanctified the first day of the campaign. Several young people sought God praying through to victory and rose from the altar with the shine of a new-found experience on their countenances. Pastors from neighboring communities came and were a great blessing to the meetings. Brother and Sister P. K. Jennette entertained the evangelist. Each message seemed to be divinely ordered and was delivered under the unction of the Holy Ghost. Conviction was deep and pungent and tears flowed freely down many a cheek. Even though Bro. Long was pastor on this charge for six years and has been back for one other revival in the Sciota Church yet he was God's man for us this year. We could not have found one better adapted for the emergency. He was under the burden of the meeting all the time and God graciously honored his ministry. Any one desiring an evangelist can do no better than engage Brother Long. His address is Houghton, N. Y. He is employed by the New York State Holiness Association and is also its president. All offerings are sent di-

rectly to the state treasurer and all goes to help spread Scriptural holiness over the state of New York. An offering of \$125.24 was realized from our campaign and has gone in. A beautiful spirit of harmony and blessed fellowship flourished among the saints throughout the revival. The church herself has received a mighty spiritual uplift, and we thank God and take courage. All glory and praise to the triune God above.

Clyde R. Sumner, Pastor.

## BENNARD-REED CRUSADE.

A very happy and, we believe profitable, year in evangelism closed on May 12th for the Bennard-Reed Evangelistic party. Evangelist George Bennard, well known to Pentecostal Herald readers, who for twenty-five years has been preaching a gospel full of redemption from Coast to Coast and God has sealed his ministry with gracious revivals year in and year out, has been the preacher and leader of these campaigns. Rev. D. E. Reed, for twelve years Evangelist of the Michigan Conference of the Methodist Church, has been the associate preacher and leader of the young people's work. During part of the campaigns we have been assisted by Miss Hannah Dahlstrom, a Spirit-filled pianist and soloist of unusual gifts.

Our first meeting was at Napoleon, Mich., with a fine little band of Methodists. Some very thorough results were obtained. Rev. Wm. Synder is the earnest pastor. In November we had a real community awakening at Kokomo, Ind., the attendance often taxing the capacity of the church. The devoted pastor, Rev. R. L. Wilson, reported 180 seekers at the altar of prayer. The pre-Christmas campaign was with Rev. W. P. Mannin, one of the stalwart pastors of Michigan, held at his Lakeside Church. A very helpful meeting. The January meeting was a return engagement with the good people at Woodland, Mich.; a union effort of three churches; some fine fruitage resulted. Pre-Easter found us at Stockwell, Ind.; a hard battle, but some gracious results.

Our last meeting was at Elkhart, Mich., ending May 12th, a three-weeks' meeting that was a real revival, the best of the year. A capacity audience nearly every night, a beautiful harmony and co-operation between the Evangelical, Mennonite, Methodist and Mission churches. Large numbers of young people, boys and girls, and several fathers and mothers sought peace with God. The last night witnessed twenty-one conversions, young men and women, and some few heads of families.

Our party has not been together all the year, but sometimes separating, helping pastors in other places, including Grand Rapids, Detroit, Niles, and Wheeling, West Virginia. It has been a pleasure everywhere to speak a good word for the dear old Pentecostal Herald.

Our next crusade will be a Union Tent Campaign June 30th to July 14th inclusive at Freeport, Mich. We are already booking for the fall and winter and ask the great Herald family to remember when in prayer that God may use us in winning many to complete redemption in Christ this coming season.

D. E. Reed,  
Albion, Michigan.

## AN OLD-TIME REVIVAL

From May 20th to June 2nd, at Bethesda M. E. Church, Brownsville, Md., the people witnessed what they consider a return of "The Good Old Days." Under the earnest and forceful preaching of Rev. J. R. Parker, of Wilmore, Ky., the entire community was deeply stirred, and the crowds continued to increase till the last service.

Forty-eight were converted or reclaimed; thirty-three joined the church, and seven infants were presented for baptism. This ingathering at the last service on Sunday afternoon was a very sacred and heart-touching scene for the large congregation who had gathered for that occasion. There seemed to be a feeling among all that the meeting should have continued for at least another week.

Brother Parker, besides with the pastor visiting and praying with the people in the afternoons, led the singing and preached every night. He is young and full of life. He preaches a Christ who is mighty to save from all sin, but he makes no long face about it. We believe he lives and enjoys the Gospel he preaches. We are expecting a great year on our work.

W. E. Nelson, P. C.

## M. V. LEWIS' REPORT.

My dear friends and brethren in the Lord:

It has been some time since writing you, nevertheless I have been very busy in the Lord's work. From May, 1928 to 1929 I have been in and conducted over 700 services and have sung over 6,000 times. The Lord has been very gracious to me in keeping me in strength for my duties.

To give a report of all my meetings would take too long, but will touch on two or three.

New Castle, Ind., was a simultaneous campaign with fourteen churches, in which it was my privilege to labor in the First Methodist Church. The churches organized their forces and put on an intensive visitation campaign which resulted in touching all the unsaved and unchurched folks of the city. It was said that the city had never experienced such an effort to get folks in touch with the Almighty.

Rev. W. L. Kemper, pastor with whom I labored, is indeed a Christian gentleman and a brother in the Lord. Never has it been my privilege to labor

with a man who was more concerned about his church.

To Princeton, W. Va., was my next move to join Dr. W. M. Morrell in the First Methodist Church to lead his people closer to God. We started off good from the first night not wanting a congregation, as there was scarcely a night but what we had all that could be well taken care of. With the wonderful soul-stirring messages given in sermon we could see the audience groan spiritually. We do not know how many were reclaimed or brought into the kingdom of God, as the entire church was moved. Mrs. Lewis joined me here and assisted in the work with the children where we had about 250 in training.

From here we went to Anderson Street Methodist Church, Bristol, Tenn., where we remained for nearly five weeks. Charles Williams is pastor and indeed a devout man of God. His messages were characterized by earnestness, fearlessness and fidelity to God's word. We had a number of meetings for men only which resulted in a great host giving their hearts to God. We also had several women's meetings which brought many into a closer relationship with God. There are so many characteristics of a meeting of this kind and its long duration, one can hardly give it justice in a brief report. We will say however, that all the church-going people of Bristol turned their attention to Anderson Street. This was a great time of rejoicing because of the way people found God at home, on the streets, in the pews and at the altar.

The children's work was of great interest both to the workers and city, as we had so many we could hardly take care of them.

Let us pray more and work harder for this coming year than ever before for the gracious outpouring of God's Spirit upon the people.

M. V. Lewis.

## SULPHUR SPRINGS, TEXAS.

Monday, June 17, 1929, brought to a close an intensive evangelistic campaign in the First Methodist Church, Sulphur Springs, Texas, conducted by Evangelist Harry S. Allen, of Macon, Ga., and Charles F. Dunn, evangelist singer, of Atlanta, Ga., and marks an epoch in the history of the Church and community for the advancement of Christianity as has seldom been known in past years on similar occasions.

In submitting the results of a revival of this nature, the good that has been accomplished can hardly be estimated. Deep in the hearts of men and women, boys and girls and children, are planted such impressions as prompt good intentions for higher and nobler standards of living and stimulate the better-self in humankind, and in time to come to decisions and determinations to live Christlike lives may be traced to events of this meeting. Such permanency in establishing the cause of Christ seemed to be a striking characteristic in the efforts of these evangelistic leaders, in the practical, simple, yet convincing and uncompromising gospel preached by the evangelist and the messages in song by the singer. Nor can the results of such a campaign be termed satisfactory when there is left without the realm of spiritual inspiration a single soul. But may it be justly and candidly said that few, if any, came under the sound of the gospel messages, as preached by Bro. Allen, who were not brought face to face with forceful facts that would arouse a realization of certain necessary attributes for Christian living, and at other times were touched with such tender and stirring devotion to the cause of Jesus Christ that would seem akin to Heaven itself.

The originality, uniqueness and earnestness that attended the services throughout the entire series proved remarkably effective and these qualities, together with the unusual methods of conducting a number of the special services, differed greatly from those ordinarily used in similar campaigns, and indicated thoughtfulness, tact and skill, and a deep and prayerful consecration on the part of the leaders. Especially may be mentioned in this connection, the Sunday school night when particular recognition was made to the work and workers of this great field of labor; family or "Old Folk" night at which time splendid and tender tributes were paid to mothers and fathers; and others in which truths were concretely demonstrated by the use of object lessons, applicable alike to children, young people and adults.

The organization of the groups of young people and children under the supervision of Mr. Dunn, with their choruses, enthusiasm and inspiration, added much to the services and through this work and on occasions when efforts of pastor, evangelist and Sunday school workers were combined in these group meetings, some of the most effective, most visible and lasting results of the revival were consummated.

In recognition of the unusual ability and exceptionally commendable traits of character and personality, also qualifications for successful evangelistic work, the official board of stewards voluntarily passed resolutions in which they strongly endorsed the work of these men.

The closing service was made a grand reception for candidates for church membership, numbering ninety-six, and most of whom came in on profession of faith. This large group included many of the boys and girls and young people of the Sunday school and was indeed a great harvesting, resulting largely from seeds sown and labor done by faithful Sunday school workers, as well as through the immediate influence of the forces of the revival.

Maude Ramey.



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### OUR CONTRIBUTORS

Rev. G. Whitefield Simonson	Rev. E. E. Shelhamer
Rev. O. G. Minglehoff, D.D.	Rev. J. B. Culpepper
Rev. Richard W. Lewis, D.D.	Rev. Bud Robinson
Rev. Andrew Johnson, D.D.	Rev. Henry Ostrom
Rev. C. F. Wimberly, D.D.	Rev. C. M. Griffith
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Rev. L. R. Akers, D.D.	Rev. C. W. Ruth
Rev. G. W. Ridout, D.D.	Rev. I. M. Hargett
Rev. F. F. Asher, D.D.	

(Continued from page 1)

thinkers from the early dawn of history to the present day. To find the solution of the riddle of sin has been the theme of poets, philosophers, seers, and sages throughout the ringing changes of the centuries. Many unique hypotheses have been presented. All sorts of remedies have been tried. But there remains more hideous, more menacing than ever—the fact of sin.

Wesley, grappling with this great problem, is not the discoverer of some new truth or novel doctrine, but simply re-interprets and re-emphasizes in clearer terms the faith of our fathers living still. Back of him is an army of the sun-crowned elect of God,—fathers, patriarchs, theologians, martyrs, saints,—all proclaiming the power of Christ to cleanse the heart of man from all sin. Wesley declares the only complete, perfect, and divine cure for sin is a distinct, definite work of grace, subsequent to regeneration and obtainable here and now by simple faith in the cleansing blood of Christ. "As we are justified by faith, so are we sanctified by faith," says he.

The preaching of this dynamic marked the rise of Methodism in England and America. Early Methodism made her spectacular rise to spiritual leadership in the world by way of the altar and the mourner's bench. The Gospel messages heralded by the mighty preachers of those days were concerning sin and its penalties, regeneration, and the sanctification of human hearts through personal faith in Jesus Christ and his vicarious atonement. Nine-tenths of the preaching of early Methodism was evangelistic and the other tenth had to do with the development of the spiritual life and the strengthening of the faith of the saints. Moral reform, social service, and humanitarian methods were magnified only as the fruits and graces of a genuinely transformed life proceeding from a heart from sin set free.

Our beloved Methodism was born amid the shouts of new-born souls and she has made herself a world evangel through her mighty spiritual revival awakening. She has always fostered Christian education, but, during the years that have passed, she never made this necessary measure a substitute for the supernatural works of the Holy Spirit in human hearts.

Had we then the resources, membership, equipment and educated leaders which we

now possess with the passion for the salvation of men which burned within the breasts of the early preachers, the accomplishments in those crude days would have swept the world with a divine conflagration of spiritual power, the results of which cannot be even imagined. Had we today that divine passion for bringing a lost world to the feet of our crucified Savior, that passion which animated the heroic hearts of Asbury, Whitefield, Wesley, Coke, Whatcoat, and others, we could easily change the disheartening and alarming report of a stagnated church without an increase in converts and members, to the glorious announcement of the addition of a million souls for Methodism throughout the world.

It is high time that we realize the futility of man-made programs and return to the only source of power, namely, the guidance of the Holy Spirit and a recognition of his leadership as the head of this dispensation. Would that our bishops might issue a world call for a convocation of the Methodist ministry which would mean a tarrying before God in humility, contrition, and genuine sorrow for the spiritual barrenness and dearth that are so widely evident in the present day pulpit,—a tarrying that should endure until the long withheld Pentecost should again descend, tipping the tongues of his evangelists with the sacred fire of the skies and creating anew a ministry of John the Baptist, as well as John's, Paul's, and the Apostles. The insistent cry of every one who loves the Lord Jesus Christ should be that of the Psalmist of old, "Wilt thou not revive us again: that thy people may rejoice in thee?" This is the supreme need of the hour, a God-sent revival, not a man-made revival, a prayed-down revival in answer to the prayers of people who know and meet the conditions of prevailing prayer.

As I travel from one end of this land to the other and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals and talk with men and women in influence and power in the church, my heart would be sick, yes, nigh unto despair, if I did not know God and that he answers prayer. When I hear the gross error and the superficial and unsatisfying things taught by many professedly orthodox ministers; the absence of a real, living Gospel from many who do not preach error but who are certainly not preaching the truth in its fullness and in the power of the Holy Spirit; the unconcern of apparently the great mass of the membership of our churches regarding the loss, both at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches; the almost forgotten family altar, and the neglect of private prayer, together with the openly avowed disbelief in prayer on the part of not a few; the inactivity in soul winning on the part of an overwhelming majority of the members of our church today; these things cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

The glorious truth of full salvation, which comprehends the regeneration of the human heart and its sanctification or cleansing from all sin; this complete cure, bringing with it the largest measure of growth in grace and the consciousness of a victorious life,—this, and this alone, will suffice for present day needs and give humanity a surcease from its sorrow and sin.

Sin is mighty, but Christ is Almighty. Sin is powerful, but Christ is all-powerful. To the despairing one comes the message, "Sin shall not have dominion over you." "Behold the Lamb of God which taketh away the sin of the world!" "The blood of Jesus Christ, his Son, cleanseth us from all sin." For the one who is faint of heart there is the valedictory prayer of Christ for his disciples, "Sanctify them through thy truth; thy word is truth. I sanctify myself that they themselves may also be sanctified in truth."

"Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us therefore go forth unto him without the camp bearing his reproach." "For we have not here an abiding city but we seek after the city which is to come."

Who can estimate the results, the spiritual revolution that would take place if preachers, evangelists, missionaries, Christian workers everywhere would begin to preach with a flaming passion on "sin and its cure"? If from tens of thousands of pulpits men heard thundered the changeless truth that "the wages of sin is death, but the gift of God is eternal life"? What if the text, "Behold the Lamb of God that taketh away the sin of the world!" could be preached for only thirty days by the prophets of today? Is it too much to say that we would behold our modern Ninevehs, our twentieth century Babylons, in sackcloth and ashes, that the glory of our God would shine in our midst, that Christ would indeed be acclaimed as King of heart and life? Dare the church of the living God accept the challenge? May God make us white-plumed heralds of his sin-curing, energizing truth, crusaders of a new day when the righteousness of Jehovah shall cover the earth, as the waters cover the sea!

Civilization and culture cannot save any people from decay and death. Nay, these within themselves carry the seeds of decay and ruin. In devotion to the things that are near and material, men lose sight of the things that are spiritual and eternal. In pursuit of the almighty dollar, men lose sight of Almighty God. Practically all the great empires of history have passed away primarily because of their neglect of the spiritual or higher life. It is one of the ironies of history that religion makes most show when it is swiftly declining. Like the hectic flush on the cheek of the dying consumptive there may be a false simulation of life even when disintegration has set in.

The age of Solomon was called the Golden Age, but it was that period which marked the culmination of Israel's ancient glory and the tragic decline of the nation both spiritually and materially. It was in the period that the great temple of Herod was being builded as one of the wonders of the world, but it was an age marked by decline and death of the nation itself. The decay of its religion is the most tragic calamity that can befall a nation. It is the beginning of the end in a nation's life. Sin, and sin alone, is the almost invariable cause of a nation's death. We speak of the departed glories of Sodom and Gomorrah, of Egypt and Babylon, of Assyria and Israel. The underlying cause of their destruction is comprehended in the little word of three letters, SIN. The great prophets of Israel without one hesitating utterance or deviating line declare that the doom of nations is due to their iniquity and sin.

What are these sins? The very same evils that run rampant in twentieth century society: apostasy, pride, idolatry, mammonism, greed, intemperance, impurity, lawlessness, and perversion of justice—these are the sins against which the prophets flame out and against which they denounce a certain and impending judgment. Well doth Micah say, "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" and almost invariably this is exactly what both individuals and nations have refused to do. We have had politics because we have had morals. We have evil economic conditions because men are selfish and greedy. We have wretched industrial conditions because we have broken the golden chain of man's brotherhood and riveted the iron chains of servitude upon his wrists instead. These are the things that sap the vitality of a nation, that break it up into warring classes and sectional strife. The decline of a nation's life invariably begins first with the decay of a nation's heart



and that decay ever means the decline of a nation's power. A nation's political policy is an expression of the nation's faith or lack of faith. What a nation is its political policies will be. The verdict of history is unmistakable. Nations perish from causes within, not from causes without. Every nation has died as its faith died. The nation that loses its religion has lost its life. No nation ever died of old age. Every nation thus far has died of a rotten heart; and the heart began to rot as the hands began to clutch gold. The loss of God and the love of gold are the two sources from which flow the evils that have ruined every nation that has perished. Nations are not destroyed. They commit suicide.

The present brand of preaching is inadequate to meet the moral or immoral conditions of this present century. The greatest material age of human history can only be saved from its death blight of materialism by the mightiest Gospel ever yet proclaimed. There is no twentieth century Christianity. Christianity is twenty centuries old, based on Christ's deity, atonement and resurrection. You can have twentieth century religion but not twentieth century Christianity. The only Christianity is the Christianity of the first century, the Christianity of Christ and John and Paul,—the Gospel that was re-discovered and re-preached by Wesley, Whitefield, and other fire-baptized souls. Because such a Gospel has been neglected, the church of the living God seems wandering about in a spiritual Sahara.

Our hope is the preaching of power; the preaching of a full and complete redemption from the power of and deliverance from the guilt of sin. The preaching of a flabby, enervated and compromising Gospel cannot successfully meet the challenge of this great material age. The Holy Spirit must be honored, his power to cleanse from all sin must be exalted. Soft preaching and pussy-footing ministers are largely responsible for the skepticism which fills our schools, the worldliness which dominates so many churches, and for the throngs that are in the broad way who nevertheless have been blood-purchased by Jesus Christ.

Back to the day when men shall cry mightily for mercy in true repentance and contrition, when believers shall tarry until they be endued with power from on high. Back to the main line of a complete and full salvation. Back to a prayerful and expectant church. Back to a fearless, compelling ministry, not weakened by doubts or palsied by fear, but a bold, progressive, conquering band of crusaders. More than silver and gold, more than eloquence in oratory, more than programs and cathedrals, do we need the living, sanctifying, empowering Christ in our midst.

### Central Holiness Camp Meeting.

I am glad to know that arrangements are going forward for a great, good camp meeting at Wilmore, July 25 to August 4. Write to Prof. W. D. Turkington, Wilmore, Ky., for information you desire with reference to cottages, hotel, or whatever you wish to know.

We have a great force of workers for the coming camp, C. W. Ruth, C. F. Wimberly for preachers, and for the young people's work, Mrs. S. C. Cox and husband, whom we do not believe can be surpassed with such work. We are hearing good reports of the coming camp. Fortunately we have been able to secure for the leaders of the song service, Prof. Kenneth Wells and wife. They will be a bit new to Central Kentucky and will be heard with great delight and real spiritual benefit. Pray for the meeting and arrange to be present.

Your brother,

H. C. MORRISON.

Don't fail to send us two or more new subscribers on our 50 cent offer. See page 16 for what it means.

### OUR FIFTY CENT OFFER!

We earnestly appeal to all of our subscribers to help us at this time; interest your friends, get their subscriptions. As you know, the price from now to January 1, 1930 is only fifty cents. Inform them that each week the paper will contain a sermon from some able minister of the Gospel, that we are discussing in these columns the most vital questions of Bible doctrine, religious experience and Christian activity, that we are preaching Jesus, the Son of God, the Saviour of men, who died and is alive forevermore, whose mighty power and inexhaustible resources of life make possible the salvation of all men from all sin who may here and now repent and believe for pardon, or consecrate and believe for the cleansing which is provided in his precious, all-atoning blood.

Come and help us in this good work. Help your fellow-beings. Help your Lord to bring the news of his redemption to a lost world. Help us to sustain and carry forward the great work in which we are engaged. Get a blessing for yourself by making yourself a blessing to your fellow-beings. This is your interest as well as ours, and it is with your co-operation that this great idea can be carried to success. The loyalty of our friends has never been questioned; our sincerity in our work has never been doubted, we are sure. Let us co-operate in this campaign to scatter full salvation literature over the land, and thus you will enjoy the blessings which shall attend our efforts.

Our evangelists, like the pioneers of old, are entering the "unexplored" regions, proclaiming the blessed truth of full salvation for all men from all sin, and meeting with good results. But ask any of them what would have been accomplished had their evangelistic tours been preceded by holiness literature and the people presented the truth and the community prepared to receive the preaching of it? They would answer, in one accord, that they would have labored under more pleasant and encouraging environments, and that their efforts would have been far more largely rewarded. Thus we can appreciate the importance of sending holiness literature to eradicate prejudice and prepare hearts for the preaching of full salvation. You know *The Herald*, that it stands in the open, fearless in its purpose, radical in its principles, and reasonable in its declarations. Thousands owe their present state of grace directly or indirectly to *The Herald*. But we need you to help us get *The Herald* to the people. It can be done! Let each of us prove our worth, and have our name recorded as one who helped in this great and noble work.

H. C. MORRISON.

### TOUCHING THE SORE SPOT.

ONE of the most beautiful and appealing attributes of our great God, as revealed in the Holy Scriptures, is his deep and abiding interest in the poor. How frequently this fact is brought to view, both in Old and New Testament writings! How remarkable this teaching of the Old Testament, "He that hath pity on the poor, lendeth to the Lord." It reads as if God put himself under an obligation of indebtedness to those who help the poor.

Jesus gives as one of the credentials of his Messiahship that "the poor have the gospel preached unto them." It is necessary to give for many things—the erection of schools, churches, and various philanthropic institutions, but we have a feeling that the giving which especially appeals to our God is that which touches the sore spot of actual human suffering.

Lying here on my bed in the Baptist Hospital in Louisville, going through the most intense physical suffering I have ever experienced, I have thought much of the physical agony in our world. This great hospital is full of suffering, from little children born with misshapen limbs, to old people fighting out their last battles of life in agony which tests and drains all their powers of resistance.

Then my mind has changed to mental suffering, and somehow, there has come up before me, time and again, the work of Berachah Home at Arlington, Texas, under the

control and direction of James Upchurch and his wife. I have thought of the young girls who have been courted, loved, and been deceived and have awakened to their sad and awful ruin, who have gone out into the wide world homeless and hopeless who, under the mercy of God, have found Berachah Home. How many of these girls have been converted, sanctified, educated, developed into fine, intelligent women, and become useful members of society. If there is any greater work going on in this world than that at Berachah under the leadership of the Holy Spirit, through the instrumentality of Brother Upchurch and his wife, and their co-workers, I know nothing of it. This is a great work. To send a contribution to Rev. J. T. Upchurch, Arlington, Texas, to help carry forward this good work, is to "touch the sore spot." This hits the target of deepest human need. It throws the lifeline to those who are really sinking. You become a link in the chain that brings and binds some poor, broken-hearted sufferer to the Lord Jesus.

Berachah Home at Arlington, Texas, for the rescue of fallen girls, is a place that I cannot understand. I have been there often and preached at their annual meeting, but I found it almost impossible to realize where I was. I could but feel I was preaching at the Commencement exercises of some female college. The blessed Trinity has worked wonders there. The power of the gospel is so demonstrated before your very eyes that you walk about feeling as if you were spending a little while on some other planet, or in some other realm where the spirit of humility, forgiveness, and divine love penetrated the very atmosphere.

This place needs enlargement, and a more generous support in order that it may receive and give help to more poor souls that are beaten by the storms of sin, and longing to find rest at the Berachah Home of hope.

Sitting on my bedside here a few days ago, one of the greatest surgeons in this state or city, told me plainly that in my broken down and exhausted condition of health the operation necessary for my recovery was impossible. I assured him that I had expected nothing else but such a decision. The doctor believed that my suffering could be greatly alleviated and, possibly, my life extended, and I am grateful to say that since that time my pain is far less, and I seem to have some returning vigor. Whatever the result may be, I have longed to write this appeal for the great work of this rescue home at Arlington, Texas.

Since I was taken sick some nine months ago, several friends have sent me small donations amounting to, perhaps, \$35 or \$40 all told. I do not want any donations of financial character of any sort sent to me. The Lord is taking gracious care of me. But I do wish that a host of the readers of *THE PENTECOSTAL HERALD* would lift up a humble prayer for me and, at the same time, send a check, large as convenient, to Rev. J. T. Upchurch, Arlington, Texas, for the care of poor, deceived girls, broken hearted and homeless, seeking a home at Berachah where so many have found an open door, a Christian welcome, a saving and sanctifying Christ, and the beginning of a useful and happy life. God has a promise for blessing for those who, in the true spirit of Christian love, touch this sore spot.

Your brother,

H. C. MORRISON.

### Dr. Ridout in India.

Those wishing to get in touch with Dr. Ridout for meetings in India, please address him up to August 10, at "Bethel," Box 533, Shanghai, China; September address him Care British and Foreign Bible Society, Singapore. He will be at Yeotmal Convention, August 17-22. Address him care Indian Witness, or Miss E. Southworth, Wun, Berar.



## OUR BOYS AND GIRLS

My Dear Boys and Girls:—

It would shock me beyond words to express if I knew that any of my nieces would stoop so low as to smoke a cigarette; but what about my nephews? I trust none of them have been caught in this snare; but if so, it is not too late to quit and give yourselves to clean living. We are inclined not to look upon the cigarette habit as being very bad, but I think after you shall have read the following you will see that they play a large part in the destruction of your mind and heart's best aspirations.

Partners!

Said a whisky flask to a cigarette, "I'd like to make a good sized bet That I can get more scalps than you, Although your victims aren't so few." Said the cigarette to the whisky flask, "Well, that's as easy as I could ask, For I give kids their downward start, Then you pitch in and do your part. They come to you with burning thirst, But I'm the fellow that sees 'em first; So most of them should count for me. I'll take the bet, it's a cinch, dy'e see?"

Then the whisky flask had this to say, "I never looked at the thing that way, But I confess you spoke the truth; 'Tis you that tackles the foolish youth. You fill his system with dokey smoke, I mould him into a first-class soak; We work together far too well To quarrel for even a spell." So the whisky flask and the cigarette Shook hands together and offered the bet,

And away they sauntered side by side Hunting for victims far and wide: In every corner of the nation. Partners in crime and ruination. So here's our warning, on the level, Shun them as you would shun the devil.

Lovingly,  
AUNT BETTIE.

Dear Aunt Bettie: As a few old people write for page 10, I wish to add my little bit, and I hope you will deem it worthy to appear on page 10. Your letter of January 2 was a great inspiration to me. I am nearly 70 years old, and have very good health. I live on a five acre farm in the state of Washington with a brother and son. I raise some poultry, and do all the cooking and house work. I gave my heart to Jesus when young; in after years I backslid, but last fall I had an opportunity to attend some revival meetings at Orchards, Wash., conducted by Rev. C. F. Wimberly. I was very glad to meet him as I had always read and liked all his writings. He is a man filled with the Holy Spirit. He did great good at this camp meeting, for it was there that I prayed through, and was filled with the Holy Spirit. Oh, what a glorious change there was in my life. I was born again; the old life was washed clean. I had not realized that such a complete change could be possible in my life; even the books and papers I had liked to read were nothing to me. This evangelistic camp meeting was last August, 1928. I promised God I would write my testimony to The Pentecostal Herald to be published. I always pray God to bless and keep Dr. C. F. Wimberly. I'll never forget as he clasped my hand and said, "God bless you," for I felt sure that God in his mercy had received me and I shall continue in the blessed way the few years he lets me live. I love to read everything in The Pentecostal Herald; have been a subscriber several years. I was so glad to read the two sermons by Rev. C. F. Wimberly. I thank God Dr. H. C. Morrison has so far recovered from his long illness as to be able to preach. How I wish I might hear him. God bless you, Aunt Bettie, and Dr. Morrison.

Mrs. C. A. Messenger.  
Vancouver, Wash.

Dear Aunt Bettie: Please make room for an Avon boy twelve years old. I have dark hair. I go to school and am in the sixth grade. My teacher is Mr. Spencer Newman. My middle name starts with B and ends with S. I go to Sunday school every Sun-

day. I am in the Intermediate Senior. My Sunday school teacher is Mrs. Aleatha Scarborough. Our pastor is Mr. R. N. Fitts. I like to read page 10. I have not been saved, but I like to read it just the same.

Milton B. Meekins.  
Avon, N. C.

Dear Aunt Bettie: Will you cousins please move over and let a Mississippi girl join your band of happy boys and girls? I am a girl seventeen years old. I have blonde hair, blue eyes, am five feet, seven inches tall and weigh one hundred and thirty-four pounds. I go to Sunday school and teach the primary class. Who can guess my second name? It begins with M and ends with T, and has eight letters in it. All you cousins let your letters fly to

Helen Bellew.  
Rt. 1, Box 60, Saucier, Miss.

Dear Aunt Bettie: Here comes a Kentucky girl to join your happy band. I was eight years old Dec. 16. Have I a twin? If so, please write to me. I am three and a half feet tall, I have dark brown hair, brown eyes and weigh about forty-seven pounds. I go to school and am in the first grade. For pets, I have one cat. I hope Mr. W. B. is taking a drive when this letter arrives.

E. May Fry.  
Box 42, Moberly, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am seven years old, my birthday is Dec. 1. I have brown hair, brown eyes and weigh forty-nine pounds. I am three feet, eight inches tall. I go to school and am in the first grade. My mama takes The Herald, and thinks it is a fine paper. I hope Mr. W. B. is taking a nap when this letter arrives.

Raymond J. Fry.  
Box 42, Moberly, Ky.

Dear Aunt Bettie: May I join your happy band of cousins? I am four years old, my birthday is Oct. 19. I am three feet tall, have brown hair and brown eyes. For pets I have a dog named Louis. We have a car and I enjoy riding in it. I hope Mr. W. B. is out riding when this arrives.

William H. Fry.  
Box 42, Moberly, Ky.

Dear Aunt Bettie: This is my second letter to the dear old Herald. Aunt Bettie, please print this if you have room. Albertha Mabel Smalley, the shortest verse in the Bible is "Jesus wept." Joe H. Schaefer, I guess your name to be Howard. Am I right? Elizabeth Niles, I guess your name to be Anne. My mother is dead. My father is married again and I have four brothers and two sisters. What do you cousins do for past time? I like to read. How many of you cousins read the story of "The Crucifixion of John Henry Huston?" in The Herald? I hope Mr. W. B. don't get this letter. Let your letters fly to a cousin.

Fannie Barrett.  
Rt. 2, No. 119, Berea, Ky.

Dear Aunt Bettie: Will you let a little North Carolina boy join your happy band of boys and girls? I am twelve years old and in the fifth grade at school. I go to Sunday school every Sunday. I am in the Intermediate Senior class. My father takes The Pentecostal Herald and I enjoy reading page 10. Please write to me cousins, and I will answer all I can.

Seth Mull.  
Morgantown, N. C.

Dear Aunt Bettie: Will you let a boy from Kansas join your happy band of boys and girls? This is my first letter to The Herald, and hope to see it in print. My mother and father have taken The Herald about thirteen years. I always enjoy reading page ten. My father is a Methodist minister. I like to go to church and hear the truth from him or anyone else. It makes me glad to know that so many of the cousins are saved. I like the article you put in The Herald about cigarettes. I do not like them. They

will ruin everybody. I am twelve years old and in the seventh grade. My birthday is September 26. My name begins with O and ends with R, and has five letters. Who can guess it? Lucile Johnson, I guess your name is Helen. Elizabeth Viles, to be Anne. Pearl Voas, to be Edna, or Ella. I will try to answer all letters received.

O. Lloyd Matthew.  
Cleveland, Kan.

Dear Aunt Bettie: May I join your happy band of boys and girls? My mother and grandmother take The Herald and I enjoy reading page ten. This is my first letter to The Herald. I am eight years old and go to school every day. I like my teacher fine. I am in the third grade. I live on the Kentucky River. I go to church at Polsgrove. I belong to the Methodist Church. Bro. Marvin Richardson is our pastor. I like to read Aunt Bettie's letters.

Cecil Hodges Dorton.  
Polsgrove, Ky.

Dear Aunt Bettie: Will you please open the door and admit another Mississippi reader of the dear old Herald into your cozy corner? Say, Bernyce, you promised when you gave the write-up on "Faith," if Mr. W. B. did not get it, you would write another, to the opposite, "What life is without faith." That was so complete, I look every week for it. Nothing can take the place of faith. Men are fixing habits unconsciously day by day morally, physically, mentally. My grandparents on my father's side came from South Carolina and I am interested in anything said about the old state. Jean Baptiste Sully, a French composer, I think composed the first song in 1633. If Mr. W. B. does not get this letter I will try to answer the other two questions next time.

Hellin Burch.  
Winchester, Miss.

Dear Aunt Bettie: May I be one of your happy band of boys and girls? I am a little girl eight years old. I go to the United Brethren Sunday school in Lima. I am in the third grade and go to Washington school. My teacher's name is Miss Elliott. I have one brother and sister. I like to read page ten in The Herald. Please print my letter as it is the first time I have written to you.

Maxine King.  
530 E. Vine St., Lima, Ohio.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am ten years old, and in the fourth grade. My little brother and I are staying with our grandma as our mother is dead. She left us three years ago last June. I go to Sunday school every Sunday I can. I belong to the M. E. Church. Who can guess my middle name? It begins with F and ends with N, and has four letters in it. If you guess it I will write to you. I will answer all letters I receive. My grandma takes The Herald and I like to read page ten.

Virginia F. Randall.  
Ft. Sumner, N. M.

Dear Aunt Bettie: I wrote once before and Mr. W. B. didn't get my letter so I thought I would write again. I am a Christian and belong to the Methodist Church. I go to church nearly every Sunday and to prayer meeting after Sunday school. My birthday is May 26. Who is my twin? I am twelve years old and in the sixth grade. Mother takes The Herald. I have one brother. I enjoy reading our Boys and Girls' Page very much. I hope Mr. W. B. is taking a nap when this arrives.

Marie Dodge.  
Rt. 1, Box 49, Terra Alta, W. Va.

Dear Aunt Bettie: Will you let a little North Carolina boy join your band of boys and girls? I am twelve years of age. I belong to the M. E. Church and love to go to Sunday school and church. I go to school and am in the fifth grade. I live in the country and like it fine. For pets, I have a pony, cat, and bantam hen. Joe Schaefer, I guess your middle name to be Harold. I am looking for a letter. We take The Pentecostal Herald and I sure do enjoy reading page ten. As this is my first letter I will close.

J. Vernon Tuttle.  
Rt. 2, Walnut Cove, N. C.

## HALLELUJAH CAMP MEETING

Name: Hallelujah Camp Meeting.

Place: Oregon, Wis. (This is 120 miles northwest of Chicago, and 10 miles south of Madison, Wis. Good paved roads, Railroad and buss service.

Time: August 9 to 25. Seventeen days of real feasting in the Lord.

Workers: Rev. and Mrs. J. E. Redmon, Wilson Taylor, Miss Elsie Anderson and Miss Leilah Underwood, and Rev. and Mrs. Jack Linn.

Board and Room will be furnished for \$1.00 per day and up. All conveniences. Old-fashioned Gospel preached. Bring the sinner to be saved and sick to be healed. Address,

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Geptlemen: Enclose please find \$1.00 for which send me postpaid, a box of your Personal Stationery consisting of 200 sheets of Paper and 100 Envelopes printed as follows: To avoid errors write or print clearly

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I have never written to The Herald before and I hope to see my letter in print. My grandpa takes The Herald and I enjoy reading page ten. I live on a farm, two miles from Lakeville, Ohio, where I attend school. I did not miss one day of school last year and have not missed any this year so far. I attend church and Sunday school at Loudonville, Ohio. I am a member of the M. E. Church. I have a sister seven years younger than myself. My birthday is April 4, and I will be twelve years old. Have I a twin? I have black hair, brown eyes and weigh ninety-nine and one half pounds and I am in the sixth grade. My middle name begins with L and ends with E, and has six letters in it. Can you guess it? Hoping to gain new friends, and thanking you in advance, I hope Mr. W. B. is asleep when this arrives.

Wava L. Fulmer.  
Rt. 2, Lakeville, Ohio.

### NOTICE!

A request has been sent in to The Herald for a poor woman whose husband is in the hospital with T. B. She has several small children, whose ages run from four to nine years, also an infant. She wishes clothes for these children and will appreciate any help given. The boys are four and six, and the girl nine years. Send parcels to Mrs. Elmer Wood, Rt. 1, Ivey, Ga.

### SPECIAL NOTICE.

Evangelist David Wilson, of Binghanton, N. Y., will conduct a seven-day Holiness Convention in the Friends Church of Urbana, Ohio, July 29 to August 4. Other churches are invited. Fred C. Harris, Pastor.



## FALLEN ASLEEP

### HALL.

William Baker Hall was born near Knoxville, Tenn., in 1840, where he lived until 1885, when he moved to Kansas. After some other changes of location he finally moved about 1905, to the Twin Falls' tract of Idaho, where he resided the remaining years of his life.

For several years he had been actively engaged in a coal business, which he managed until a little more than four months before his death. At this time he became confined to his bed, and his strength gradually failed. Death came to him May 26, 1928.

For the most part, during these months he was lovingly and tenderly cared for by his son, Andrew, and his daughter, Mrs. Addie Bradley. Although his daughter, Mrs. Lulu Stewart, and his daughter, Mrs. Nannie Hoops, had the pleasure of assisting some in the care of their beloved father. Also there were neighbors who so kindly helped.

Father Hall was converted when a boy, and early in life joined the Methodist Episcopal Church, to which he was loyal. But Christ came ahead of his church. He loved the Bible, and had been a devoted student of it from young manhood. He was not only a hearer of the Word, but a doer, also.

To give, according as God had prospered him, gave him great pleasure. Spreading the Gospel and caring for the poor were some of the ways he found to lay up treasure in heaven.

It is so pleasant to recall how he and Mother Hall had their daily family worship, returning thanks unto their Saviour, and asking a blessing upon each of their children and others. Father Hall often ended his prayers thus: "And bring us down, at last, to our graves in peace." His praying did not cease when he became bedfast, but many of his moments were spent in prayer.

He so much wanted God's people to all be in harmony at this place, and souls to be saved. To this end he felt that a regular prayer meeting and a deaconess for the church here, who would go in love, and speak to people about their souls and their Saviour, were two needed steps.

Towards the close of his life he expressed, as at other times, the greatest desire of his life: that the rest of his children give their lives to God.

He so often spoke of wanting to go home to glory, and for his sake we are glad his desire was granted, but we miss him so much.

He is survived by five sons, we believe: John of Los Angeles, Calif., Brose, of Long Beach, Calif., Newton, of Twin Falls, Idaho, Andrew and William C., both of Murtaugh, Idaho, also six daughters: Mrs. Nannie Hoops, of Emmett, Idaho, Mrs. Lulu Stewart, of Lebanon, Ore., Mrs. Addie Bradley, of Murtaugh, Idaho, Mrs. Iva Smith, Gertrude and May all of Long Beach, Calif.

Brother Paul Worcester had charge of the funeral services, which were held in the old home in Murtaugh, where a large crowd gathered to pay their respect to one who had lived honestly among them, and proved by his daily actions that he loved Jesus.

Beneath many beautiful flowers his body was laid to rest in the Twin Falls cemetery, by the side of that of his beloved wife, Susan Elizabeth, who fell asleep in Jesus, April 2, 1917.

We like to think of when his grave will be opened when Jesus returns and calls forth the righteous dead.

His daughter,  
Nellie Hall.

### LOGUE.

John Franklin Logue was born at Wetmore, Kan., Sept. 10, 1871. Died at Nampa, Idaho, May 31, 1929.

In 1897 he moved with his parents and three brothers to Kay county, Okla., where he was united in marriage to Willie Elizabeth Whitworth. To this union was born one son.

In January of this year, Mr. Logue contracted influenza. After only partial recovery he went back in the service of the Oregon Short Line, having been employed by this company for more than ten years.

His energy was greater than his

endurance, and as a consequence he was soon a patient, again, in the hospital, where he spent a number of weary weeks, through distress from kidney and heart trouble.

During his illness he was so patient and uncomplaining that it was touching to the hearts of those who lovingly and tenderly watched over him.

Mr. Logue was kind and generous, willing to sacrifice himself for the comfort or pleasure of others.

He was converted many years ago, and joined the Methodist Episcopal Church.

His thoughts were much on Eternal things, throughout his sickness, and he communed much with his Saviour. He believed in God's goodness, and felt that his illness was permitted because of God's love.

We were so saddened when we learned that his gentle spirit had taken its flight, but we rejoice that his suffering is ended.

He is survived by his wife and son, Lyndell, also a brother, Robert Logue, of Glendale, Arizona, and a sister, Mrs. Addie Schumaker, of Wetmore, Kan.

Funeral services were in charge of Rev. Chas. W. Ronk. He used for the scripture reading the 90th Psalm, and as his text 2 Sam. 14:14. The hymns sung were "Lead Kindly Light," and "Nearer My God to Thee." The floral offerings were beautiful.

His body was laid to rest in the beautiful Twin Falls cemetery, to await the resurrection morn.

Gone, his Redeemer to behold; All earth's sorrows forever ended, Safe and happy in the fold.

I'm sure, some day, through God's grace,

If to heaven our way we've wended,  
We shall see, again, our loved one's face.

Nellie Whitworth Hall.

### GONE HOME.

Since writing last for The Herald I have been passing through deep waters. My dear, loving, sainted wife passed away at Statesville, N. C., on Monday afternoon, May 27, three hours after an operation in the Davis hospital for gall bladder and gall stone trouble. It was a great shock to me; and had it not been for the presence of God to comfort, strengthen and uphold me it seems that I would have been utterly cast down. However, I can say with the sainted Wesley, "The best of all is, God is with us."

Dear Lela was my greatest source of earthly comfort and helpfulness. She was a faithful companion, a kind, tender, noble mother and a sweet-spirited Christian. Our married life was only a little over eight and a half years, but it was the happiest, most blessed and contented period of my life. Oh, the many times she prayed for me! Oftentimes she prayed this prayer: "Now Lord, bless me and Walter. Help him that he may not become discouraged."

Before her departure she told me she was ready to go. This is a great and wonderful comfort. It enables us to look up and renew our determination to go through with Jesus. I have a new interest in heaven now, since the dearest person to my heart has gone up there to be with Jesus.

Her home-going leaves me with four children, the oldest past seven and the youngest, sweet little Edith, scarcely six months old. Oh, the responsibility! One of wife's sisters has little Edith and may keep her. She will be as near a mother to her as anybody on earth.

I desire an interest in the prayers of the great Herald family at this sad and trying hour. Pray for my dear little motherless children, and pray for me that I may be a greater preacher of full salvation, and a greater soul-winner than ever before. May God bless you, one and all.

Faithfully and sadly,  
Rev. Walter E. Isenhour.

### REQUEST FOR PRAYER.

I request prayer of The Herald family that my daughter may be restored to health. Her Mother.

Don't fail to send us some new subscribers on the 50c offer.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IV.—July 28, 1929.

Subject.—The Story of Daniel. Dan. 1:1-4; 1:19, 20; 2:17-24.

Golden Text.—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12:3.

Time.—B. C. 606 to B. C. 534.

Place.—Babylonia.

Introduction.—There is possibly no more charming piece of literature than the prophecy of Daniel. Notwithstanding all the assaults of boastful and shallow scholarship in these modern days, the book still stands intact. It has been almost a complete outline of the salient points of history during the last 2500 years.

Daniel was carried captive to Babylon immediately after Nebuchadnezzar's first siege of Jerusalem about 606 B. C. It was in the third year of the reign of Jehoiakim. Be careful to distinguish this king from his son, Jehoiachin, who came to the throne of Judah after his father's death.

It is supposed that Daniel was of royal blood, and that he belonged to the house of king David; but of this there is no good historic proof. He was quite young when carried to Babylon—probably not more than twelve or fourteen years of age; albeit, this is only a guess. One fine thing I note about this boy Daniel and his three close companions, Shadrach, Meshach and Abednego: they stood like flint against all compromise with heathenism. The training of some Jewish parents produced children that were samples for all ages. Joseph sold into Egyptian slavery. Moses adopted into Pharaoh's court, and these four young Hebrews, in Babylonian slavery and exile, cannot be surpassed among men for clean morality and manly deportment. We build monuments to our heroes; but the children of such parents are monuments more enduring than any marble or granite shaft that ever pierced the sky. If they could do such work against such hopeless odds, there is no excuse for parents who fail.

Daniel, the slave-boy, went into public office solely from the standpoint of ability. At the very first test, he was more than a match for all the so-called wise men of Babylon. That put him in the king's gate, and made him governor over the entire province of Babylon. Belshazzar made him third ruler in his kingdom when he found him superior to all his wise men. Darius honored him with high office, making him the greatest of the three sub-rulers in the empire. All these and more honors and responsibilities were heaped upon him; but not once did he fail to measure up to the highest standard of integrity. It would seem almost a sacrilege to draw even so much as a contrast between Daniel and some of the rascals who have been entrusted with high office in the City of Washington. No man can point the finger of scorn against this captive Hebrew; but if some of the "oily rogues" who have disgraced our nation had justice they would spend the next century behind iron bars. It is a joy to know that the nation has many noble men in high office; but rascals will leave a stain upon our national history that will make our children blush for shame.

Comments on the Lesson.

1. The third year of . . . Jehoiakim.—Doom was now beginning to fall upon Jerusalem for her sins. Besieged it.—The city had a wall around it, and the implements of war in that day were not strong enough to break through with the speed of modernistic warfare. Whereupon the Babylonian army camped around the city until the inhabitants were starved into submission.

2. The Lord gave Jehoiakim into his hand.—The whole city went with the king. Jehovah forsook them, and delivered them into the hand of their enemy. To be forsaken of God is hell on earth. Land of Shinar.—The Hebrew name of Babylon.

3. Ashpenaz.—This man was an important personage in Babylon, as this verse shows. Of the king's seed.—Here we find the reason for supposing that Daniel belonged to the royal family.

4. The Babylonians must have known that there was some fine talent among the Jews. But the standard set up for the selection of these young fellows was tremendously high to be made by a heathen nation. It would sift some of our present-day colleges. Those young men were to be trained for honorable office in the nation.

19. The king communed with them.—The word is mild and friendly, but the verse sounds much like a severe examination. I suppose this examination by the king came after Ashpenaz had made his selection from among all the young captives.

20. Ten times better.—They had profited well by whatever teaching their Babylonian instructors had imparted to them. The teachers may have been good, but the pupils were better. We must not lose sight of the fact that these boys were specially guided and inspired by the Divine Spirit.

17. Then Daniel went to his house.—There was some dwelling place provided for him and his three friends. Daniel lays the case before them, and they come to the real test of prayer. The next verse shows that all their lives were to be snuffed out with those of the other wise men.

19. The secret revealed in a vision.—This was one of Jehovah's favorite ways of making things known to his intimate followers. The revelation came to Daniel in a dream. So God talked to Joseph, the foster father of Jesus.

20-23. Daniel's doxology of praise to God for his answer to the prayers of himself and his friends is beautiful. The very manliness of the young man rings in every word of it. While he seems to express himself with perfect ease, and with no embarrassment, there is no undue familiarity and no boasting.

24. Arioch.—He was the king's executioner; but Daniel could face him now, for he had heard direct from the King of kings. Daniel pleads, but his plea is almost a command: "Destroy not the wise men of Babylon." "Put up your ax: I have heard from heaven." "Bring me in before the king, and I will shew unto the king the interpretation." How courageous a man grows when God speaks to him.

## EVANGELISTIC AND PERSONAL.

The National Association has their annual camp meeting at Louisville, Tenn., Sept. 1. Rev. C. M. Dunaway is the preacher, and Brother and Sister Phillips, of Wichita, Kan., the singers. Address Mrs. Walter D. Fouché, Sec., Louisville, Tenn.

Ivan H. Smith: "Since receiving the blessing of sanctification at Indian Springs camp meeting five years ago, I have been a constant student of the Bible and feel called to the ministry. Any one needing assistance in revival work, I shall be glad to help them. Address me, 993 W. View Drive, Atlanta, Ga."

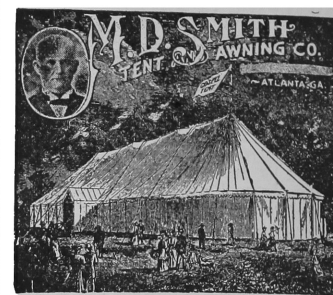
J. B. Kendall and singer began a union tent meeting at Greenup, Ky., July 14. Rev. Kendall has an open date beginning August 1. Write or wire him at Lexington, Ky.

Rev. and Mrs. G. S. Pollock who resided in Wilmore to educate their son in Asbury College, have moved to Freedom, Pennsylvania, where Bro. Pollock is serving as pastor of the M. E. Church. They have a splendid, almost new, six-room bungalow near Asbury College on a fine, level lot which they will sell at cost to any good person desiring a modern home in the good town of Wilmore. Description and price furnished on application. Address Rev. G. S. Pollock, 461 Parkway, Freedom, Pa.

Three of our tent workers have recently held meetings at Ludville, Ga., in which much good was done. One man attended who had not been in church for three years. Their second meeting in Oakman, Ga., was very good. The people were hungry for the gospel. Their third meeting was at Dallas, Ga., and they have engagements for others in that state. They report much interest and some salvations in all of their meetings.

The annual meeting of the Mooers, N. Y., camp will be held at Mooers, N. Y., July 27 to August 11. They are fortunate in having Revs. John F. Knapp and C. W. Ruth, Rev. John Thomas and wife, Rev. John Scobie, Mrs. Tillie Albright, as workers. Rev. Arthur Gould will have charge of the music, assisted by Mr. and Mrs. Cecil Biglow at the pianos. Under the blessing of God, this corps of workers and your attendance this camp can be the greatest camp that Mooers has ever seen. Address Kenneth F. Fee, Mooers, N. Y., for information.

Rev. Robert Chung, an old Asbury College Graduate who recently returned to Korea, is the conference evangelist of that part of the country. He has had marvelous success in his meetings. A meeting in Wonsan resulted in 500 being saved and sanctified, among them being 18 preachers and Bible women. In Central M. E. Church in Seoul 70 families came to the Lord. In Soowon union meeting of the M. E. Church and Oriental Missionary Society 100 were sanctified. In Yuchu meeting 110 were definitely blessed, among them fifty preachers and Bible women. This was a district meeting. Tongchun meeting of the M. E. Church, South, 400 were sanctified and Korean Holiness Band organized. The total is 1160 souls who have been blessed through these meetings. Pray for Brother Chung, that he may be a firebrand in that needy harvest field.



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Miss Imogene Quinn has July and August open for calls. She will go anywhere as preacher and singer. Address her 909 N. Tuxedo St., Indianapolis, Ind.

Rev. T. J. Adams recently closed a good meeting at Henryetta, Okla., in which God's power was greatly manifested. Brother Fred Canady will labor with Brother Adams this season. If you wish a revival give these brethren a call. Address, Rev. T. J. Adams, 808 West 6th St., Oklahoma City, Okla.

The Mission Camp will hold their meeting at Tannehill's Grove, midway between Cecil and Canonsburg, Pa., July 18-28. Workers: Rev. D. E. Wilson, Alvin Young, and Chas. Embrey.

Mr. and Mrs. Guy Anderson, Plainville, Kan., singers and chorus leaders, are open for calls to do evangelistic work. Brother Anderson also plays the trombone and leads young people's meetings. They are members of the West Kansas Conference and are available for meetings from August 1 to Sept. 10.

Don't fail to send us some new subscribers on the 50 cent offer.



**BETHANY, LOUISIANA.**

On account of continued rains the committee thought it best not to have a tent, therefore secured the school building in which to hold the revival.

Rev. H. S. Johns, who for twenty years, has been chaplain of the Louisiana Penitentiary, pastor together with Mr. B. M. Alexander, chairman arrangement committee, did all in their power to make the meeting a success. The power of the Holy Spirit was present from the beginning in convicting power. Many have been blest and a number have united with the Methodist and Baptist churches.

A movement to build an addition to the church was launched. All over the country there is a great lack of Bible reading. A storehouse of treasures is the Word of God, able to build and sustain, yet we are still searching for these precious truths.

W. E. Thomas.

**NOBLESVILLE, INDIANA.**

Wife and I left Green Cove Springs, Fla., May 1. We stopped at Kingswood, Ky., and held a meeting with the student body and had a splendid meeting. We went to Indiana, my old stamping ground for 25 years, and in which state I built twenty-one holiness churches. In my first meeting they came for forty miles. They would greet me with "Don't you know me? I was converted under your ministry twenty-five years ago and still shouting the victory." In those days they were young people, but now they are frostbitten, gray haired, but the same smile and shout. I shall stay as long as possible, but must leave for Spring Lake, Texas, where I built a church twenty-one years ago, forty-five miles from the railroad. I am fully persuaded that nothing but the old time mourner's bench revival is the kind.

Yours in the fight,  
A. D. Buck and Wife.

**GREETINGS!**

It has been some time since I have reported in *The Herald*, but am glad to tell you that Jesus saves from all sin. I am engaged in evangelistic work this year and have recently held meetings in Junction City, Kan., and Valparaiso, Ind., for the Nazarene people. God gave victory in both meetings and many souls were blest. The pastors were fine men to labor with and stood by us in preaching the old-time gospel. At present, I am with Rev. H. J. Sutton, pastor of the Primitive Methodist Church at Boone, Ia. I have never met people who are more zealous for souls.

Yours in Christ,  
C. Preston Roberts.

**MT. STERLING, KENTUCKY.**

We recently held a meeting in the courthouse at Mt. Sterling, Ky., in which Rev. Andrew Johnson did the preaching. All who heard him were interested in his sermons and many testified to the fact of the inspiration they had derived from them. Four professed conversion and one young man was called to the ministry. This was a great meeting and those who failed to attend missed a great spiritual feast. Brother Johnson is sound in doctrine and carries a passion for souls. We ought to keep him busy in the Kentucky Conference the year round. He is not only a great preacher but a great teacher and leader.

Brother Richard Clark was a great blessing to the meeting and Rev. Logsdon and Dr. Combs also rendered valuable assistance. The writer had charge of the preliminaries and leading the singing. May the Lord bless *The Pentecostal Herald*.

C. H. Caswell

**ONE LIGHTED TORCH.**

Only recently it was my good fortune to sit in company with my wife and four friends and hear a wonderful testimony. A mother is speaking:

"We grew up in a church that never lays emphasis on heartfelt Christian experiences, but rather on confirmation. One of my daughters went away to work in the home of a live-wire Christian. The family invited and urged her to attend revival meetings that were in progress, but she was proud and refused to go. Such a thing as a revival had never concerned her or her parents or grandparents.

"After she had been in the home a week she began slipping out after the family had gone to church and would quietly enter the church, sit in the back seat, and after the service would hurry back home so the family would not know that she had been to the meeting. This continued for a week, and as she heard the preaching of the unsearchable riches of Christ, and saw many happy conversions, the Holy Ghost brought her under very deep conviction, and one night she left the back seat and went to the altar, where she prayed through to blessed victory in Jesus Christ.

"Now that her torch had been lighted she immediately wrote home to father, mother, brothers and sisters. Deep conviction came upon them and they sent for her that she might tell them how to be saved. One of the brothers said to a neighbor boy, 'Come, let us go to the woods to pray. I want for myself what my sister has.' They went to the woods together and were both blessedly saved.

"Just at that time an evangelist opened a tent revival meeting in the immediate neighborhood. The mother, sister, and younger brother were saved. The younger brother is now in a great Christian college, preparing to preach the gospel."

Thus this one girl, lighting her torch from the light of Jesus, was able to light many other torches. Jesus said of his people: "Ye are the light of the world. A city that is set on a hill cannot be hid." He then graciously added: "Go ye into all the world and preach my gospel to every creature." This message is not alone for preachers and missionary, but for every blood-cleansed layman. We must go with our prayers, earnest, prevailing prayers. We must go with our money, giving until the giving is sacrificial. Those who can and will go have a right to expect us who remain at home to support the work they are doing. "Ye are the light of the world." We simply must light other torches. The work must go on in an endless chain way.

Edward D. Fellers, Evangelist.

**TESTIMONIAL.**

I wish to say that Bro. Herbert McNeese, New Brighton, Pa., is a young man whom God has called to preach. He is safe and sound. Give him a call.

Rev. O. F. Ring.

Elder in Nazarene Church, New Brighton, Pa.

# Central Holiness Camp Meeting Wilmore, Kentucky. July 25th to August 4th

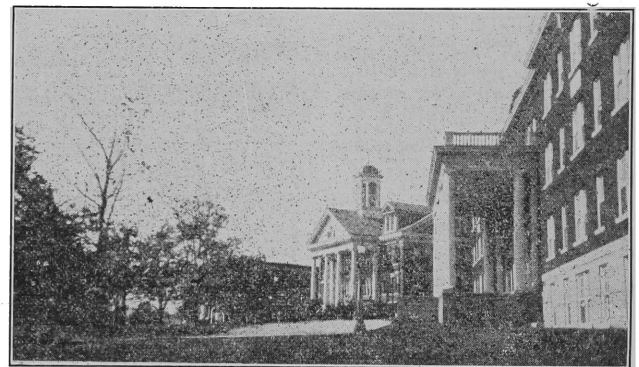
Rev. C. W. Ruth, Rev. C. F. Wimberly, and Rev. H. C. Morrison will be the preachers. Mr. and Mrs. S. C. Box will have charge of the Children's and Young People's meetings. Prof. Kenneth and Eunice Wells will have charge of the music.

Let all the people rally to this time of refreshing from the presence of the Lord. Write to Mrs. O. C. Garvey for rooms in the women's dormitory, to Mrs. W. F. Wyatt, for reservations in the Men's dormitory. The W. C. T. U. will have charge of the dining hall, which means that first class meals will be yours at a very reasonable price.

Ministers entertained free.

Remember the date, July 25 to August 4, and don't fail to be with us. Write Prof. W. D. Turkington, Wilmore, Ky., for information relative to the camp meeting.

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**BREWER, GRADY.**  
(Evangelist Singer and Pianist)  
(Highfalls, N. C.)

**BRYMER, ROBERT.**  
(Yamhill, Oregon)

**BUDMAN, ALMA L.**  
(Song Evangelist)  
(101 Carpenter St., Muncy, Pa.)  
Hughesville, Pa., July 7-21.

**DUNHAM, ROYAL E.**  
(416 East 9th, Hutchinson, Kan.)  
Waco, Tex., Camp, July 17-28.

**BURTON, C. C.**  
(Delmer, Ky.)  
Marthaville, La., July 14-28.  
Pleasant Hill, La., July 29-Aug. 11.  
Robeline, La., August 12-25.

**BUSSEY, M. M.**  
(224 W. Palm Ave., Monrovia, Calif.)

**CAIN, W. R.**  
(515 So. Vine St., Wichita, Kan.)

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Mt. Olivet, Ky., July 12-21.  
Neshanic, N. J., July 23-Aug. 4.  
Magnolia, Ark., Aug. 9-18.  
Rice, Kan., Aug. 21-Sept. 1.

**CANADAY, FRED.**  
(310 W. North Ave., Pittsburgh, Pa.)

**CAREY, A. B.**  
(Beacon, N. Y.)

**CARTER, HAROLD S. C.**  
(Pequea, Pa.)

**CAROTHERS, J. L. AND WIFE.**  
(10 W. 15th St., Colorado Springs, Colo.)  
Colorado Springs, Colo., July 20-Aug. 15.  
Alden, Kan., Sept. 22-Oct. 6.

**COLLIER, J. A.**  
(1917 Cephus Ave., Nashville, Tenn.)  
Brighton, Ala., July 7-28.

**COPELAND, H. E.**  
(Oskaloosa, Iowa.)

**COX, F. W.**  
(Lisbon, Ohio)

**COX, STEUBEN D.**  
(1249 N. Holmes St., Indianapolis, Ind.)  
Iowa Falls, Ia., July 7-28.  
Charleston, Ia., July 31-Aug. 18.  
Indianapolis, Ind., Aug. 21-23.

**GRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)

**CROFT, CHARLES H.**  
(1302 E. Maple, Enid, Okla.)

**DARNELL, MRS. ESTHER BROWN.**  
(Evangelistic Singer and Personal Worker)  
(1209 7th Ave., Charleston, W. Va.)

**DAVIDSON, OTTO AND WIFE.**  
(Bladenburg, Ohio.)

**DAVIDSON, J. E.**  
(Bladenburg, Ohio)

**DICKERSON, H. N.**  
(2008 Newman St., Ashland, Ky.)

Taylorville, Ill., July 15-30.  
Ozark, Ark., August 1-11.  
Portalis, N. Mex., Aug. 12-25.  
Amarillo, Tex., Aug. 26-Sept. 8.

**BORN, REV. AND MRS. C. O.**  
(Sumter, S. C.)  
Oswego, S. C., August 4-18.  
Sumter, S. C., Aug. 22-Sept. 8.

**DUNAWAY, C. M.**  
(216 N. Candler St., Decatur, Ga.)

**DUNKUM, W. B. AND WIFE.**  
(1353 Hemlock St., Louisville, Ky.)  
Hope, Ind., July 21-August 12.  
Open dates, August 14-26.  
Calamine, Ark., Aug. 30-Sept. 8.

**DYE, CHARLES.**  
(4 Rundle Ave., Piqua, Ohio)

**EDWARDS, J. R. AND WIFE.**  
Ironton, Ohio, August 4-18.  
Carmago Camp, August 23-Sept. 1.  
B. Liverpool, Ohio, Oct. 6-20.

**EDIE, G. L.**  
(Song Evangelist)  
(Arlington, Ohio, Rt. 1)

**EISLEY, A. N. AND WIFE.**  
(Black Lick, Pa.)

**EITELGEORGE, W. J.**  
(Song Leader and Soloist)  
(1107 Lawrence Rd. N. E., Canton, Ohio.)  
Girard, Ga., July 8-24.  
Boiling Springs Camp, July 25-Aug. 4.  
Springfield, Ga., August 15-25.

**ELLIS, MARY HUBBERT.**  
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

**ELSNER, THEO. AND WIFE.**  
Schnectady, N. Y., July 21-August 18.  
Brooklyn, N. Y., Aug. 25-Sept. 20.  
Canton, O., Sept. 29-Oct. 13.

**ERNY, EUGENE.**  
(5709 Midway Park, Chicago, Ill.)

**FAGAN, HARRY L.**  
(Blind Song Evangelist, and Wife. Singer, pianist and young people's workers)  
(3234 Walnut St., Shelby, Ohio)  
Carmichael, Pa., August 4-18.

**FLEMING, JOHN.**  
(Ashland, Ky.)  
Reading, Pa., July 19-29.  
Hollow Rock, Ohio, August 2-12.  
Cleveland, Ind., Aug. 23-Sept. 1.  
N. Little Rock, Ark., Sept. 8-15.

**FLEMING, BONA.**  
Reading, Pa., July 19-24.  
Toronto, Ohio, August 1-11.  
Bonnie, Ill., August 16-25.  
Florence, Colo., August 30-Sept. 8.

**FLEXON, R. G.**  
(Glassboro, N. J.)  
Aura, N. J., July 12-21.  
Bramwell, W. Va., July 25-August 11.  
Spotsylvania, Va., Aug. 18-Sept. 1.

**FLORENCE, L. O.**  
(Wilmore, Ky.)  
Tallow Creek, Ky., July 23-August 14.

**FRANKLIN, EDNA M.-YOUNG, MRS.**  
..ELIZABETH, Evangelists.  
(Rt. 5, Maysville, Ky.)

**FRASER, R. G. AND WIFE.**  
(Evangelistic Singers)  
(Piedmont, Okla.)  
Caddo Mills, Tex., July 7-21.  
Crawford, Tex., August 4-18.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)

**FRYHOFF, A. J.**  
(Columbus, Ohio.)  
Portsmouth, R. I., July 26-Aug. 4.

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)

**GADDIS, TILDEN H.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Aliceton, Ky., July 18-28.  
Connelly Springs, N. C., July 29-Aug. 13.  
Bonnie, Ill., Aug. 15-26.  
Winchester, Ind., Aug. 26-Sept. 8.

**GALLAHER, M. R.**  
(110 S. 14th St., Salem, Oregon)

**GALLOWAY, H. W. AND WIFE.**  
(Del Norte, Colo.)

**GEIL, PAUL AND DORA.**  
(Singers and Xylophone Players)  
So. Elliott, Maine, Sept. 15-29.  
Portland, Me., Oct. 6-27.

**GLEASON, REV. AND MRS. RUFUS H.**  
(104 W. James St., Falconer, N. Y.)

**GLENN, J. M.**  
(Young Harris, Ga.)  
Langdale, Ala., July 8-21.  
Indian Springs, Ga., Aug. 8-18.  
Lincolnton, N. C., July 22-Aug. 4.

**GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio.)

**GREEN, JIM H.**  
(And Sunny South Quartette)  
(Box 200 Connelly Springs, N. C.)

**GREGORY, LOIS V.**  
(Waterford, Pa.)

**GROGG, W. A.**  
(418 24th St. West, Huntington, W. Va.)  
Spring Hill, W. Va., July 7-28.  
Herndon, Va., August 16-25.  
Masontown, W. Va., July 30-Aug. 15.

**HAMPE, J. N.**  
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

**HAINES, FLOSSIE.**  
(13708 Claiborne Ave., Cleveland, Ohio)  
(Evangelist and Children's Worker)  
Howard, Pa., July 22-Aug. 3.

**HALLMAN, MR. AND MRS. W. R.**  
(1531 E. 80th St., Chicago, Ill.)  
Alsask, Saskatchewan, July 12-21.  
Didsbury, Alberta, July 25-Aug. 4.  
Elkhart, Ind., August 9-18.  
Yale, Mich., Aug. 15-25.

**HAMES, J. M.**  
(14 Maude St., Greer, S. C.)  
Freeport, N. Y., (camp) July 18-28.  
Port Crane, N. Y., (Camp) Aug. 1-11.  
Houghton, N. Y., (camp) Aug. 15-25.

**HARMON, MRS. DELLA C.**  
(Song Evangelist)  
(889 Camden Ave., Columbus, Ohio)

**HARRIS, E. J.**  
(Song Leader and Children's Worker)

**HARDESTY, S. F.**  
(Song Evangelist and Cornetist)  
(Lynn, Ind.)  
Blunt, S. Dak., July 1-21.  
Onida, S. Dak., July 22-Aug. 11.  
Agar, So. Dak., Aug. 12-Sept. 1.

**HAWK, M. R.**  
(711 Center Ave., Butler, Pa.)

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, O.)  
Johnstown, Pa., July 23-Aug. 4.  
No. Webster, Ind., Aug. 4-11.  
Blackwell, Okla., Aug. 23-Sept. 1.  
Grandfield, Okla., Sept. 8-15.

**HENRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
Bethany, Okla., (camp) Aug. 22-Sept. 1.  
Wellington, Tex., July 28-Aug. 11.  
Ponca City, Okla., Sept. 4-15.  
Dallas, Texas, Sept. 16-29.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Open dates, July 1-21.  
Alexandria, Ind., Aug. 9-14.  
Portage, Ohio, Aug. 15-25.

**HORN, LUTHER A.**  
(Mobile, Ala.)

**HOWARD, FIELDING T.**  
(198 Timberlake Ave., Erlanger, Ky.)  
Open dates, July 17-28.  
Clinton, Pa., August 2-11.  
Pittsburgh, Pa., August 12-25.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Apollo, Pa., July 1-21.  
Gallatin, Tenn., August 1-11.  
Petroleum, Ky., August 15-25.

**HUNT, JOHN J.**  
(Rt. 3, Media, Pa.)

**HYSELL, HARVEY B.**  
(Box 532, Waycross, Ga.)  
Polock, La., July 14-28.  
Choudrant, La., August 4-18.  
Coal Fork, W. Va., Aug. 22-Sept. 8.  
Chesla, Ga., Sept. 15-30.  
Keyaville, Ga., Oct. 2-13.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Many, La., July 19-24.  
Dyer, Tenn., August 2-11.  
Madill, Okla., August 16-26.  
Poteau, Okla., Aug. 29-Sept. 8.

**JACOBSON, H. O.**  
(830 Minnesota St., Portland, Ore.)

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)  
Penhook, Va., July 18-28.  
Lima, Ohio, Aug. 1-11.  
Beverly, Ohio, Aug. 14-25.  
Hurlock, Md., Aug. 26-Sept. 8.

**JOHNSON, RAY N.**  
(1390 Meander St., Abilene, Texas)  
Goshen, Ky., July 14-28.  
Delanco, N. J., Aug. 23-Sept. 2.

**JOHNSTON, A. H. AND WIFE.**  
(Song Evangelists)  
(800 Princeton St., Akron, Ohio)  
Dayton, Ohio, July 18-28.  
Clinton, Pa., August 2-11.  
Hopkins, Mich., Aug. 22-Sept. 1.

**JONES, W. F.**  
(426 Grove Ave., Petersburg, Va.)  
Deltaville, Va., July 17-28.

**JONES, CAROL AND WIFE.**  
(P. O. Box 67, Hope, Ind.)

**KENNEDY, ROBERT J.**  
(Singer)  
(2315 Modera Ave., Dallas, Texas)  
Winfield, Texas, July 8-20.  
Geryman, Tex., July 29-Aug. 11.  
Roscoe, Tex., Aug. 18-30.

**KENDALL, J. B.**  
(1127 Richmond Road, Lexington, Ky.)  
Greenup, Ky., July 14-28.  
Lake Junaluska, N. C., July 6-12.  
Hartselle, Ala., Aug. 15-27.

**KINSEY, MR. AND MRS. W. C.**  
(450 So. West 2nd St., Richmond, Ind.)  
(Evangelistic Singers)

**KIRKPATRICK, H. M.**  
(709 Carlyle St., Akron, Ohio.)  
Wheeling, W. Va., July 10-August 4.

**KLINE, FREEMAN S.**  
(230 Fifth Ave., Troy, N. Y.)

**KNAPP, J. F.**  
(Box 99, Cincinnati, Ohio)  
Sebring, Ohio, July 12-21.  
Moers, N. Y., July 27-Aug. 11.  
Portage, Ohio, Aug. 15-25.

**KULP, GEORGE B.**  
(4 Grandview Ct., Battle Creek, Mich.)  
Douglass, Mass., July 19-28.  
Owosso, Mich., Aug. 2-11.  
Sunburn, Pa., Aug. 16-25.  
Lewistown, Pa., Nov. 8-13.

**LEWIS, JOS. H.**  
(Wilmore, Ky.)  
Taylor's Chapel, Ky., July 16-28.  
Bethelridge, Ky., July 30-August 11.  
Nicholasville, Ky., August 13-25.

**LEWIS, M. V.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Mt. Olivet, Ky., July 11-21.  
Centerville, N. J., July 22-Aug. 4.  
Swager, S. C., Aug. 15-25.  
Fig, N. C., August 12-Sept. 1.

**LIDDELL, T. T.**  
(6121 Ellis Ave., Chicago, Ill.)  
Chicago, Ill., July 8-August 4.

**LINN, REV. JACK AND WIFE.**  
(Oregon, Wis.)

**LINCICOME, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Moose Jaw, Can., July 18-28.  
Ludlow Falls, Ohio, August 2-11.  
Zanesville, Ohio, Aug. 15-20.

**LONG, J. OWEN.**  
(Singing Evangelist)  
(Harrisonburg, Va.)

**LOPER, J. NORRIS. FRY, WILBUR H.**  
(Stratton, Miss.)  
Lena, Miss., July 15-28.  
Open dates, July 29-Aug. 18.  
Sandersville, Miss., Aug. 19-Sept. 1.

**LOVELESS, W. W.**  
(London, Ohio)  
Celina, Ohio, July 5-21.  
Middleport, Ohio, July 26-Aug. 11.

**LOWELL, B. A.**  
R. A. Root, B. F. Moss, Jr.  
Geba, Wyo., July 9-21.  
Basin, Wyo., July 25-Aug. 11.  
Powell, Wyo., Aug. 14-25.  
Jackson, Wyo., Sept. 1-8.

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Garden City, Kan., July 25-Aug. 11.  
Batesville, Ark., August 15-25.

**McBRIDE, J. B.**  
(112 Arlington Drive, Pasadena, Calif.)  
Cincinnati, Ohio, July 8-28.  
Portsmouth, Ohio, July 30-Aug. 11.  
Ramsey, Ind., August 15-25.  
Cincinnati, Ohio, Oct. 6-20.  
Beech Grove, Ark., Aug. 27-Sept. 8.

**McGHEE, ANNA E.**  
(280 S. Firestone Blvd., Akron, O.)  
Sharon, O., July 26-Aug. 4.  
Mt. Vernon, O., Aug. 8-18.

**McKIE, MARK S.**  
(Holt, Michigan)

**McNEESE, H. J.**  
(New Brighton, Pa.)

**MANLY, IRVIN B.**  
(401 Cosmos Street, Houston, Tex.)

**MARSHALL, R. P. AND WIFE.**  
(Lewistown, Ky.)  
Lewistown, Ky., July 16-24.

**MATHIS, I. C.**  
(2923 Troost Ave., Kansas City, Mo.)  
Haltown, Md., July 18-28.  
Woodward, Okla., August 8-18.  
Oakland City, Ind., Aug. 23-Sept. 1.  
Cape May, N. J., Sept. 6-15.

**MAWSON, RUSSELL K.**  
(Singer and Pianist)  
(202 N. Lexington Ave., Wilmore, Ky.)

**MAXWELL, SAM.**  
Cambridge, Mass., July 9-Aug. 16.  
Morgantown, N. C., August 18-Sept. 2.  
Wentworth, N. C., Sept. 2-16.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Mason City, Ill., July 4-21.  
Campbellsville, Ky., July 23-Aug. 4.  
Normal, Ill., Aug. 23-Sept. 1.  
Flovilla, Ga., Aug. 8-18.

**MILLER, REV. AND MRS. F. E.**  
(Lowville, N. Y.)

**MINGLEDORFF, O. G.**  
Perrdale, Wash., July 18-28.  
Okanogan, Wash., Aug. 1-11.

**MOFFITT, E. J.**  
(Deltaville, Va.)  
Deltaville, Va., July 17-28.

**NORRERY, JOHN.**  
(1001 Cooper St., Camden, N. J.)  
Centre Valley, Pa., July 27-August 4.

**OWEN, JOHN F.**  
(Taylor University, Upland, Indiana)  
Connelly Springs, N. C., July 28-Aug. 6.  
Indian Springs, Ga., Aug. 8-18.  
Circleville, O., Aug. 23-Sept. 1.

**PAUKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Oswego, S. C., August 6-18.  
Salvisa, Ky., July 22-Aug. 4.  
Open dates, Aug. 19-Sept. 1.

**PATZSCH, EDDIE E.**  
(Song Evangelist)  
(624 Oak St., East Liverpool, O.)  
Wheeling, W. Va., July 10-Aug. 4.  
Open dates, August 5-30.  
Hammondsville, Ohio, Sept. 1-15.

**POCOCK, B. H.**  
Pittsburgh District, July.  
Cleveland, Ohio, Aug. 25-Sept. 1.

**POLLITT, S. H.**  
(Amelia, Ohio)  
West Irvine, Ky., June 20-July 21.  
Salem, Ky., July 28-August 11.  
Salvisa, Ky., August 15-September 1.

**QUINN, IMOGENE.**  
(909 N. Tuxedo St., Indianapolis, Ind.)

**RAYL, C. H.**  
(Evangelistic Singer)  
(413 E. 25th St., Huntington, W. Va.)



**REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)  
Richland Center, Wis., July 5-21.  
St. Croix Falls, Wis., July 28-Aug. 4.  
Oregon, Wis., Aug. 9-26.  
California, Ky., Aug. 30-Sept. 8.

**REED, LAWRENCE.**  
(Tamaqua, Ohio)  
Sebring, Ohio, July 12-21.  
Clinton, Pa., Aug. 2-11.  
Circleville, O., Aug. 21-Sept. 1.

**REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Texas)  
Lake Arthur, La., July 12-21.  
Boyle, La., July 23-August 4.  
Fayetteville, Ark., Aug. 11-25.

**REES, PAUL S.**  
(2014 W. Hancock, Detroit, Mich.)  
Bentleyville, Pa., July 12-21.  
Eaton Rapids, Mich., July 26-Aug. 1.  
Eldorado, Ill., August 2-11.  
Wichita, Kan., Aug. 10-18.  
Gaines, Mich., August 30-Sept. 8.

**RICE, LEWIS J. AND EDYTHE.**  
Lafayette, Ind., July 7-21.  
Ladoga, Ind., July 28-Aug. 11.  
Hammond, Ind., Aug. 14-18.

**RIGGS, HELEN G.—BONINE, GRACE O.**  
(Vandalia, Mich.)

**RING, O. F.**  
(724 9th Ave., New Brighton, Pa.)

**ROBERTS, T. P.**  
(321 Bellevue St., Wilmore, Ky.)  
Mt. Hope Camp, July 18-Aug. 4.  
Open dates, August 4-15.  
West Union, Ohio, August 15-25.

**ROBERTS, C. PRESTON.**  
(713 College Ave., Des Moines, Ia.)  
Valley City, N. D., July 21-Aug. 4.  
Climbing Hill, Iowa, Aug. 9-18.

**ROOD, DWIGHT A.**  
(Vermontville, Mich.)

**ROOD, PERRY.**  
(Middleport, Ohio.)  
Dexter, Ohio, July 15-21.  
Richmond, Va., July 27-August 11.  
Cardington, Ohio, August 15-26.  
Columbus, Ohio, Aug. 28-Sept. 1.

**RUSSELL, MAE.**  
(Morrlilton, Ark.)

**ST. CLAIR, FRED.**  
Bessemer, Ala., July 28-Sept. 1.

**SANFORD, E. L.**  
(202 Eugman Ave., Lexington, Ky.)

**SHADE, N. B., M.D.**  
(3045 D. N. W. 21st Court, Miami, Fla.)

**SHAW, BLISS R. AND MARY.**  
(1261 Norderky Ave., Indianapolis, Ind.)  
Mt. Hope, Ky., July 18-Aug. 4.

**SHANK, MR. AND MRS. R. A.**  
(791 No. Ogden Ave., Columbus, Ohio.)  
Romeo, Mich., August 2-11.  
Kampsville, Ill., Aug. 15-25.

**SHARROV, C. E. AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHELHAMER, E. E.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Monroe, Ind., July 7-28.  
Indianapolis, Ind., July 29-31.  
Lima, Ohio, Aug. 1-11.  
Millersburg, Ohio, Aug. 15-25.  
Huntington, W. Va., Sept. 1-15.

**SHELHAMER, MRS. JULIA A.**  
(5419 Bushnell Way, Los Angeles, Calif.)

**SMITH, BUDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BULL.**  
(Song Evangelist)  
(Mannington, W. Va.)

**SPELL, C. K.**  
(Kirbyville, Tex.)  
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)  
Denton, Md., (camp) July 19-28.  
Hutchinson, Kan., (camp) Aug. 2-11.  
Frankfort, Ind., Aug. 9-18.

**SWEETEN, HOWARD W.**  
(Ashley, Ill.)  
Murphysboro, Ill., July 12-22.  
Conneautville, Pa., Aug. 2-9.  
Alexandria, Ind., Aug. 9-19.  
Richland, N. Y., Aug. 21-Sept. 2.

**THE LAMP EVANGELISTIC PARTY.**  
Macedonia, Ill., July 7-30.  
Springerton, Ill., Sept. 8-22.

**TEETS, ODA B.**  
(Aurora, W. Va.)

**THOMAS, W. E.**  
Marion, Ky., July 17-Aug. 11.  
Clinton, La., August 16-25.  
Franklin, Ky., August 27-Sept. 11.  
Tompkinsville, Ky., Sept. 13-27.

**THORNTON, R. A. AND WIFE.**  
(Hattiesburg, Miss.)

**UTHE, V. F.**  
(Singing and Preaching Evangelist)  
(416 S. Broadway, Watertown, S. D.)

**VANDERSALL, W. A.**  
(Findlay, O.)

**VANDALL, N. B.**  
(303 Britton Rd., Akron, Ohio)  
(Song Evangelist)  
Sharon Center, O., July 26-August 4.  
Findlay, Ohio, Aug. 8-18.

**VAYHINGER, M.**  
Indianapolis, Ind., July 25-Aug. 4.

**WELSH, H. W.**  
(Olivet, Ill.)

**WELLS, KENNETH AND EUNICE.**  
(Taylor University, Upland, Ind.)  
Bentleyville, Pa., July 12-21.  
Wilmore, Ky., July 25-Aug. 4.  
Mt. Vernon, O., Aug. 9-18.  
Bethany, Okla., Aug. 23-Sept. 1.  
Newton, Kan., Sept. 5-15.

**WHITE, MR. AND MRS. PAUL.**  
(Singing Evangelists and Musicians)  
(Box 204, Highland Park, Ill.)

**WHITCOMB, A. L.**  
(221 Euclid Ave., Long Beach, Cal.)  
Los Angeles, Calif., July 10-21.  
Dallas, Pa., July 24-Aug. 4.  
Sherman, Ill., Aug. 8-18.  
Normal, Ill., Aug. 23-Sept. 1.  
Greenville, Tenn., Sept. 5-15.

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Carlisle, Ky., July 10-28.  
Bedford, Ky., August 2-11.  
Herdndon, Va., August 14-25.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Vermontville, N. Y., July 11-21.  
Cecil, Pa., July August 1-15.  
Urbana, Ohio, July 29-Aug. 4.

**WILCOX, PEARL E.**  
(Song Evangelist)  
(Stockport, Ohio)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Barboursville, W. Va., July 12-21.

**WILLIAMS, FRED G.**  
(11916 Bethlah Ave., N. E., Cleveland, O.)

**WIREMAN, C. L.**  
(717 Scott Blvd., Covington, Ky.)  
Merrimac, Ky., July 17-28.  
August open.

**WISEMAN, P.**  
(910 Bank St., Ottawa, Canada)  
Toronto, Ont., July 10-25.  
Shawville, Que., Aug. 4-11.  
Stoneboro, Pa., August 13-22.  
Delanco, N. J., Aug. 24-Sept. 2.

**WOOD, E. E.**  
(728 John Street, Jackson, Mich.)

## Camp Meeting Calendar

**ALABAMA.**  
Dothan, Ala., July 10-28. Workers: Rev. Frank McCall, Jr., evangelist, J. J. Peacock, song leader. Address, C. J. Hammett, Dothan, Ala., Route 5.  
Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen, Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

**ARKANSAS.**  
Magnolia, Ark., Aug. 9-18. Workers: Rev. O. H. Callis, Miss Callis, young people's worker, and Rev. A. H. Wade in charge of singing and music. Address, Mrs. A. A. Pittman, Cor.-Sec., Magnolia, Ark.

**FLORIDA.**  
Orlando, Fla., July 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Willis, Box 1944, Orlando, Florida.

**GEORGIA.**  
Indian Springs, Ga., August 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John F. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work; Mr. Hamp Sewell, director of music; Wm. C. Quastet, Taylor University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.

**IDAHO.**  
Coeur d'Alene, Idaho, July 10-21. Workers: L. L. Waddell, J. H. Philpot, song leader; Mrs. Sarah Theels, children's worker. Write Rev. W. J. Webster, Post Falls, Idaho.

**ILLINOIS.**  
Springerton, Ill., August 29-Sept. 9. Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife. Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.

Bonnie, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Mosser Sisters, trio musicians, song leaders. W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. R. Williamson, Mrs. Della E. Kretsch, children's leader. Rev. G. E. Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short Hayes, Sec., 2217 E. Capitol Ave., Springfield, Ill.

Eldorado, Ill., August 1-11. Workers: Rev. Thos. E. Harper, Rev. E. B. Montgomery, Dr. J. R. Otto, Rev. Paul S. Rees and Rev. C. C. Rinebarger and wife. J. M. Keasler, Cor.-Sec., Omaha, Ill.  
Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugate, Miss C. E. Cooley, children's worker. B. C. Milby, song leader. President, Mrs. Della B. Stetich. Address Mrs. Bertha C. Ashbrook, Sec., 401 West Allen St., Springfield, Ill.

**INDIANA.**  
Bryantsburg, Ind., Aug. 7-18. Workers: Rev. O. C. Brown and family. Write C. B. Creek, Rt. 1, Madison, Ind.

Oakland City, Ind., August 23-Sept. 2. Workers: Rev. Mathis, Earl, Pulany. Song evangelists, Rev. Schell and wife. Write Mrs. Maud Yeager, 519 East Broadway, Princeton, Ind.

Indianapolis, Ind., July 25-August 5. Workers: Rev. M. Vayhinger, Rev. R. B. Brockman, Rev. E. B. Shelhamer, Rev. S. B. Shaw, Mrs. F. B. Whitley, water, Sec. 10, Alton Ave., Indianapolis, Ind.

Silver Heights (New Albany, Ind.), August 1-11. Workers: Rev. Virgil L. Moore, Rev. Charles H. Stalker, Burl Sparks, song leader and Miss M. Grace Ruth, children's worker. Address E. B. McPheeters, Sec'y-Treas., 212 Cherry St., New Albany, Ind.

Monroe, Ind., July 17-28. Workers: E. E. Shelhamer, Mrs. B. E. Shelhamer and son in charge of music. Mrs. Frank Martz, Sec., Monroe, Ind.  
Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbeck, Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

**IOWA.**  
Keokuk, Iowa, August 15-25. Rev. Anna L. Spann in charge. Mrs. E. A. Oiler, Sec., 1027 Tima St., Keokuk, Ia.  
Des Moines, Ia., July 5-14. Evangelists: E. E. Shelhamer, Byrl Crouch, Write Rev. C. H. Orr, 2824 49th St., Des Moines, Ia.

**KANSAS.**  
Elkhart, Kan., August 1-10. Workers: Rev. D. C. Shearer, Mr. and Mrs. R. E. Bridgewater. For particulars write Rev. J. W. Youngman, Pres., Elkhart, Kan.  
Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.  
Wichita, Kan., August 15-25. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. E. D. Bartlett, Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 Vine St., Wichita, Kan.

**KENTUCKY.**  
Altoona, Ky., July 24-31. Workers: Tilden H. Gaddis, Rev. Moser Sisters, Rev. Virgil L. Moore and others. Address, Rev. H. L. Rawlings, Sec., Wilmore, Ky.  
Wilmore, Ky., July 25-August 4. Workers: Rev. C. F. Wimberly, Rev. C. W. Ruth, Rev. H. C. Morrison, Kenneth and Eunice Wells, song leaders. Mr. and Mrs. S. C. Box, young people's and children's workers. Address W. D. Turkington, Sec., Wilmore, Ky.  
The Callis Grove, Ky., camp, August 2 to 11. F. T. Howard, leader. Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.

**MAINE.**  
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Mead, N. B.

**MARYLAND.**  
Leslie, Md., August 2-11. Workers: The Huff-Eby Evangelistic Party consisting of Rev. J. M. Huff, Rev. A. T. Eby, song leader, Miss M. Opal Huff, pianist and children's worker, Geo. Woodward, also Rev. C. A. Gibson. Write Rev. J. N. Nielson, 21 Parker Ave., Darby, Pa.

**MASSACHUSETTS.**  
North Dartmouth, Mass., July 12-21. Preachers: Rev. Stella B. Crooks and Rev. A. B. Carey. Rev. Mabel R. Manning, soloist. Write Miss Annie M. Cunningham, Sec., 194 Tremont St., New Bedford, Mass.

Douglas, Mass., July 19-29. Preachers: Rev. C. H. Babcock, Rev. George B. Kulp. Rev. C. C. Rinebarger, musical director. The noted Vaughan Radio Quartet, of Lawrenceburg, Tenn. Write to Rev. N. J. Raison, Sec., 43 Colby St., Bradford, Haverrhill, Mass.

**MICHIGAN.**  
Mt. Pleasant, Mich., July 26-Aug. 4. Workers: Rev. Lloyd M. Blakely, Rev. J. S. Wood, Mrs. Grace B. Heneks, pianist. Write Mrs. S. Walsh, Sec., Mt. Pleasant, Mich.

Owosso, Mich., August 2-11. Evangelists, Rev. Seth C. Rees and Rev. George B. Kulp. Rev. J. C. Brillhart, in charge of music and singing. Rev. B. O. Shattuck, 90 S. Shiawasse St., Owosso, Mich., Dist. Supt.

Gladwin, Mich., August 8-18. Evangelist Rev. I. N. Toole. Write J. Warren Kays, Pres., Gladwin, Mich.

Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kilde, Mich.  
Eaton Rapids, Mich., July 26-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Brown, Rev. Geo. Bennard, Mrs. Iva D. Vennard, Col. S. L. Brengle, Rev. Lloyd Dixon, Prof. Howard Skinner, Jr. Address Rev. D. E. Reed, Albion, Mich.

**MISSISSIPPI.**  
Waynesboro, Miss., Aug. 16-25. Preacher in charge, Evangelist R. A. Young and other workers. Mrs. J. B. Moody, Sec.

**NEW JERSEY.**  
Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. G. Howard Rowe and wife. Write Earl Woolson, Cape May, R. D. N. J.  
Aurora, N. J., July 12-21. Evangelist Rev. Richard G. Flexon, Deaconesses, Hazard and Richardson.

Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray N. Johnson, Rev. Peter Wiseman. Special singers. Male Quartette. Orchestra.

**NEW YORK.**  
Richland, N. Y., August 19-Sept. 3. Workers: F. W. Sumrell, P. E. Arthur, H. W. Sweeten, Tillie Albright. Mrs. F. W. Sumrell, leader in song; S. G. Haskins, pianist; Ida E. Bliss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

Freepont, L. I., N. Y., July 18-28. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Miss Ruth Benton, Rev. George N. Buell. Rev. James Jones, young people's evangelist. H. Willard Ortilp, street meetings. Music in charge of Rev. C. L. Armstrong, Robert Simpson, pianist. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I.

Seven Oaks, N. Y., August 4-18. Workers: (A. P. Carey, C. J. Kessler. Leader in song, Miss Ruth Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

**NORTH CAROLINA.**  
Connelly Springs, N. C., July 28-Aug. 4. Workers: Revs. John F. Owen, Tilden Gaddis, the Moser Sisters and Mrs. Edith Crouse. Address Box 200, Connelly Springs, N. C.

**OHIO.**  
Sebring, Ohio, July 19-29. Workers: Dr. H. C. Morrison, Jos. H. Smith, J. F.

Knapp, Lawrence Reed, C. W. Ruth in charge. Singing in charge of Prof. Jas. E. Campbell. Young people's meetings under direction of Mrs. W. L. Murphy and Mrs. Jos. Smith. Address W. L. Murphy, Sebring, Ohio.

Millersburg, Ohio, August 15-25. ae Shelhamer Evangelistic Party will be in charge as workers. O. O. Herron, Sec., Millersburg, Ohio.  
Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater, E. A. Keaton, Sec., 451 N. High St., Chillicothe, Ohio.

Warsaw, Ohio, July 25-August 4. Evangelists: Rev. E. W. Petticord, Rev. Post. Singers, Mrs. Esther D. Williamson and Miss Della Hall. Write Adham Shepard, Sec., Warsaw, Ohio.

Sharon Center, Ohio, July 26-August 4. Workers: Floyd W. Nease, S. M. Gerow, N. B. Vandall, Miss Anna McGhie. Miss Helen Osborn, Sec., 702 East River St., Elyria, Ohio.

Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Bona Fleming, John Fleming. Prof. J. E. Moore, song leader. Miss Janie Bradford, young people's worker. Mrs. Edith H. Moore, children's worker. Miss Edwina Wilson, pianist. Address A. K. Householder, Toronto, O., Route 2.

Mt. Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. B. Shelhamer, Rev. Charles Slater, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.

Columbus, Ohio, July 18-28. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Neph Hestler, Rev. Raymond B. Manning, and Prof. L. C. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Petticord, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss May Gorsuch and Miss Olie Wagner; Song leaders, Kenneth Wells and wife, and Otto Davidson, piano. Address Rev. E. E. Shiltz, Sec., Shady-side, Ohio.

Dayton, Ohio, July 18-28. Workers: Rev. P. Elliott, Rev. Harry Hays, Rev. H. M. Metzger, Rev. J. R. Siders, Rev. F. Seeholtz and wife. Mrs. Minnie Sipe will have charge of children's meetings, and A. H. Johnston and wife, singers. Write Mrs. Maud Stottlemeyer, Sec., 3201 E. Fourth St., Dayton, Ohio.

**OKLAHOMA.**  
Thomas, Okla., Sept. 19-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

**PENNSYLVANIA.**  
Bentleyville, Pa., July 12-21. Workers: Rev. T. M. Anderson, Rev. Paul S. Rees, Rev. Anna McGhie, Rev. Geo. Bennard and Mrs. Edwina Wilson, in charge of music. Write Rev. L. E. Headley, Sec., Clairton, Pa.

Conneautville, Pa., August 2-11. Workers: Dr. John Paul, Dr. C. F. Wimberly, Rev. H. Sweeten, Rev. Geo. Bennard and Miss Emma Valentine, young people. Write C. A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.

Mahaffey, Pa., July 19-28. Workers: Rev. H. M. Shuman, Rev. W. T. MacArthur, Mr. Chas. Donle, Rev. W. G. Johnston, Rev. John Thomas and Rev. E. O. Jago. Rev. Frank Wyre, song leader, and the Colored Quintette of Cleveland, O. Address Rev. Fred Henry, Mahaffey, Pa.

**MISSOURI.**  
Beltsano, Mo., July 1-11. Workers: Rev. Jesse Whitcotton, Rev. C. P. Hogle. Write to S. Ward Adams, Sec., Beltsano, Pa.

**TENNESSEE.**  
Dyer, Tenn., Aug. 1-10. Workers: Rev. Allie and Emma Irick, Mrs. Etta Foiles, song leader. Address Joe T. Hall, Sec.-Treas., Dyer, Tenn.

Greenville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Miss Anna L. Budman and Miss Fern Budman, song leaders. Write Mrs. Flora Willis, Sec., Greenville, Tenn.

**TEXAS.**  
Atlanta, Texas, August 9-18. Workers: Rev. Warren C. Kendall, White and wife, song leaders. Mary E. Perdue, Sec.

Peniel, Texas, August 1-11. Workers: Rev. J. M. Ellis. Mr. Jack Carter and wife will lead the music. Write E. C. DeJernett.

Scottsville, Texas, July 25-Aug. 4. Workers: Dr. R. T. Williams, Rev. C. M. Dunaway. Song leader, Otis W. Spinks. Address, B. P. Wynne, Sec., Marshall, Texas.

Waco, Tex., July 18-28. Workers: W. I. M. Ellis and Rev. B. B. Dunham. Write O. F. Hatfield, 1816 No. Colo. St., San Antonio, Texas.

**VERMONT.**  
Johnson, Vt., August 16-25. Workers: Rev. J. C. Long, Abbie J. Lawrence, Rev. James Jones, Rev. C. R. Sumner, wife, Belmont, organist. Local pastors will assist. Rev. C. R. Sumner, Sec.-Treas., Moores, N. Y.

**VIRGINIA.**  
Deltaville, Va., July 18-28. Workers: W. F. Jones, Mrs. Hankins, E. J. Moffitt.

**WASHINGTON.**  
Ferndale, Wash., July 18-28. Workers: Dr. O. G. Mingledorf, Rev. Willia D. Caffray. Children's workers, Miss Ruth Fogle, Miss Mina Merrick. Pianist, Miss Gertrude Egbert. Write Rev. A. O. Quall, Sec., South Bellingham, Wash.

Tacoma, Wash., July 25-Aug. 5. Workers: Rev. Calvin Schute, Rev. Frank Dawson, Sec., Mrs. Ethel Norderum, 4020 N. 27th St., Tacoma, Wash.

**WISCONSIN.**  
Hillsboro, Wis., July 18-28. Workers: Rev. Jesse Whitcotton, Rev. F. R. Eddy, evangelists. Rev. Lewis, song leader. Address Rev. J. B. Clawson.

Oregon, Wis., August 9-25. Workers: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. R. P. Marshall, and Rev. and Mrs. Jack Linn. For full particulars address Rev. Jack Linn, Oregon, Wis.

**WYOMING.**  
Basin, Wyoming, July 25-Aug. 11. Workers: Rev. Moss, Stanley Lowell, and Paul Root. Address Miss Grace White, Basin, Wyo.



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1. It would mean 40,000 souls touched by the soul-stirring articles, reports, sermons, etc., every week.
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4. It would be an inspiration to thousands to live a higher and holier life.
5. It would mean 160,000 pages of Full Salvation literature sent all over the land to be read, re-read and passed on every week.
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Dear Reader, if there ever was a time for you to rally to THE HERALD in its defense of the faith, that time is now! Let us hear from you immediately, with the names and address of friends who will subscribe through your solicitation, or by sending some of your tithe with the names of those whom you know will be blessed by reading THE HERALD.

We are counting on YOU to help us in the great work of spreading the Gospel of a Full Salvation among people who are perishing for the bread of life.

Yours for the Old Gospel,

*H. C. Morrison*

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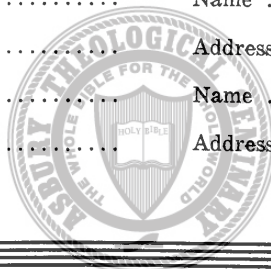
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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor

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## IS THIS THE PRAYERLESS AGE?

By Dr. L. R. Akers

**W**E are writing these words in a tent of the South Dakota Holiness Association at the Mitchell camp, as we labor with Bro. C. W. Ruth and others. We cannot but be impressed by certain commendable characteristics of this camp. First of all it is truly interdenominational. Here are gathered together in the finest spirit of unity—Methodists, Free Methodists, Wesleyan Methodists, Nazarenes, Pilgrims, and others who believe with all their hearts that "without holiness no man shall see the Lord," and who are banded together in a common purpose to proclaim the glorious gospel of a full and complete redemption for all men everywhere.

While there is a distinct place for the holiness sects yet we are of the opinion that if the holiness movement is to be worldwide in its sweep we must continue to encourage and to push the interdenominational colleges, camp meetings, and conventions for here, as in other agencies, "In unity there is strength."

\* \* \* \*

We note at this camp a hide tide of spirituality and scarcely a single service of the meeting has been fruitless. For the harmonious accord and effective results which are evident to all who attend—there is a reason. Carefully analyzing the various elements making up the life of the camp one thing stands out pre-eminently above all other considerations—the *spirit of intercessory prayer*. Prayer may be roughly divided into three classes. First, the prayer of *Communion*. This means being on the sweetest and most intimate terms with God. Such is the prayer often used by the psalmist and typified by such frequent expressions as "Bless the Lord, O my soul, and all that is within me praise his holy name." A prayer of thankfulness, of good fellowship, of closest relationship.

\* \* \* \*

Then there is the second and most common form of prayer—that of *petition*. This is used by all who pray at all. Too often it is the only type of prayer used. There are those who are perfectly willing to use God but unwilling for God to use them. They will go to God in a pinch and after the crisis is over forget him until the next emergency arises. The only part God plays in some lives is that of a glorified Santa Claus. He is looked upon as one who dispenses favors, gives gifts, mostly material, and the real vital and eternal values of this blessed relationship are overlooked, which accounts for the spiritual impoverishment of so many lives. We seem to be living in a Canaan land of material blessings but in a Sahara desert as to real godliness and humble, sacrificial, joyous, wholehearted service.

\* \* \* \*

The third form of prayer is *intercession*. This is the climax of prayer. It is instanced by such examples as Abraham pleading for Sodom, Moses throwing himself between God and rebellious Israel. Love's climactic is found in the prayer of Christ for his ene-

### GET BUSY.

We would that every member of our great Herald family would get busy at once, and send us at least two subscribers on our trial FIFTY CENT offer from now until January, 1930. This is a small favor to ask of those who enjoy The Herald's weekly visits, but if every one would respond it would mean about fifty thousand new subscribers for The Herald. Many of you would like to do something for Dr. Morrison, but as you are too far to give the "cup of cold water," you can gladden his dear old heart by helping to swell The Herald's subscription list. I am sure it is in your heart to do this, but will you do it, or simply neglect it! Let's see! Sincerely yours,

Mrs. H. C. Morrison.

mies while on the cross, and in Stephen for his murderers as he was stoned to death. Revealed here is a great principle in the government of God. We are sparing others or we are being spared because of others. It may be the prayer of a little child that keeps back a thunderbolt from our midst; a godly mother may be a dike holding back a flood-gate of God's wrath against a depraved and wicked household. Only intercession can save this world from overthrow. When intercessory praying declines the world's woes increase. It should be a sobering thought to know that if we fail in our interest in, and praying for, those who know not God, that through our indifference precious souls, blood bought, may be cast forever on the cinder heap of the universe. "Am I my brother's keeper?" was the sullen and rebellious question of Cain and down through the centuries God has ceased not to answer in the affirmative. "Bear ye one another's burden" applies most truly to the burden of prayer which every devout Christian should carry for a lost and dying race.

\* \* \* \*

Prayer is the lifeblood of the Christian religion. Blood is life, and life cannot exist without blood. The vital necessity of prayer as a part of the very warp and woof of the spiritual life is shown by the frequency with which it is enjoined in the word and the many examples shown, together with the implicit directions given as to the manner and methods of praying. We have heard of the different ages in the story of human progress. The Stone Age, the Bronze Age, the Golden Age, and the like. This is called the age of science, the age of invention, but alas! it is also "The Prayerless Age," and, because it is a prayerless age, it is a powerless age, and because it is a powerless age it is a godless age. It would seem that the multitudes have laid the Ten Commandments on the table by a two-thirds majority and most of them would be willing to bow God out of his own world, for in the worship of material things they feel they are getting along very well without him. The truth is no man is getting on well without Jesus Christ. More necessary than sight to the eye, sound to the ear, or blood to the heart is Jesus Christ to the souls of men, but if his rightful claim upon life and service is acknowledged in human society it will come only through the medium of prayer.

Prevailing prayer is always the prayer of *faith*. Science is the prose of life. Religion is the poetry and beauty of life. But science is only a moon, and philosophy only a star, while faith is the sun that blesses with warmth, light, and life.

"What if God didn't save you?" asked an unbeliever of a devout and consecrated old man. "Then he would be the greatest loser" replied the old man. "How is that?" said the unbeliever. "I would lose my life but he would lose his character," was the reply. "For he has promised to save all who come unto him in the name of his Son Jesus Christ." Our faith however must not be in our prayer but in God's faithfulness. Faith is not a confession of our merit but of our demerit.

\* \* \* \*

Without doubt the greatest need of the present age is a mighty revival of old-time Holy Ghost religion. We hear of our need of a great navy, great banks, great colleges, great corporations, but the greatest need is an old-fashioned mourner's bench that will stretch from the Atlantic to the Pacific and another one to cross it at right angles from the lakes to the gulf. This would form a cross of power that would bring America back to spiritual normalcy and to God. The death stupor upon the church today may be illustrated by a census taken some time ago in Brooklyn, known as the city of churches. Four hundred official members were interviewed as to the matter of family prayer and not a single one was found to have regular worship in his home. What hope have we for the church of tomorrow when men of today have ceased to pray. "The American college students' ignorance of the Bible is universal, profound and complete," wrote a Japanese student to his people at home. Is not this a terrible indictment of present day spiritual dearth. Prayerless homes are the undertakers of America.

\* \* \* \*

Before the sinner will turn over his bankrupt soul to him who can save and restore, the church of the living God must go back upon its knees and tarry long before him. It is the prayerless church that soon makes an empty church. Was it not John McNeil who said sadly, "I have a church full of empty pews and holy memories."

"And they stood and watched him there"—these are almost the cruelest words in Holy writ. Christ was dying in agony—but they only stood and watched him. And if we do not agonize in prayer, if we do not give heart, passion, and life, to the struggles of the righteous, we do but mock the agony of our dying Lord. Today's supreme tragedy is Christianity without a cross. A prayerless religion is a crossless religion; a crossless religion is a Christless religion. Ever are the words of Christ ringing down the centuries—"If any man would come after me let him deny himself and take up his cross and follow me." Only the pathway of prayer leads to the heights of God and the crown of life that fadeth not away.

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OF ASBURY THEOLOGICAL SEMINARY



# THE WAYS OF THE SPIRIT IN MANY LANDS.

Rev. G. W. Ridout, D.D., Corresponding Editor.



In Asiatic lands they believe in spirits, but they are evil spirits! It is amusing, as well as tragic, to see the tricks the people seek to play on the spirits to deceive them; for instance, they will put a ring around a boy's neck in order to make the spirits think that he is a girl, as girls are not worth much in these lands; and if the spirits do them evil it does not matter much. In funerals they will shoot off firecrackers in order to scare away the spirits.

One thing that distinguishes the Christian religion from all others is the fact of the Holy Spirit, and that our God—the God of the Bible—is a Holy God! It is in such lands as China that the holiness of God needs to be preached, and taught, and enforced.

## I. MARKS OF A TRUE REVIVAL. JOEL 2:28-30.

In 1910 a revival broke out among the churches on the Fen River, China, and some of the characteristics of the revival were:

- (a) Soul moving manifestations accompanied the preaching.
- (b) Deep conviction of sin.
- (c) Heart-broken confessions and restitution.
- (d) Great liberty in prayer.
- (e) Envy and jealousies were confessed and put away, and long standing quarrels gave way to heartfelt reconciliations.

The work was confined to no single group but broke out also in the schools; the school boys were in great distress over their sins; so great was their agony that when the leader tried to comfort them with the promises of God he could be heard only by shouting in their ears. The most abject confessions of sin were made.

In one of the meetings while the Missionary spoke on "Grieving the Spirit," it was impossible to hold the people back from their confessions of backsliding and wrong doing. During one of the Deacon's prayers a young man began to cry, confessing sin and as suddenly he started back and cried out in agony: "O God, I dare not see thy face," and then fell right down on the floor. At that instant an awful wail of anguish broke out all over the hall. The school boys fell on their faces to the ground, the same cry being on every lip: "My sin! My sin!" The school girls and some of the women were also on their faces crying out for forgiveness. This must have lasted over an hour. God in awful, holy majesty had come down into the midst and it made one think of the day of judgment. One who described it said: "God had come amongst us; all knew it and every heart was open before him. For myself, I had the most intense realization of the holiness of God and my uncleanness in his sight."

From these things we gather—

1. That the operation of the Spirit of God is alike among all peoples and races. There is no difference.
2. That real revivals of religion always mean cleaning up the church and cleansing of the members from strife, antagonisms and those many things which hinder the work of God.
3. That conviction of sin is not confined to those of mature years, but strikes in among the young—boys and girls as well as the old people.

## II. "BEAUTY FOR ASHES AND THE GARMENT OF PRAISE." ISAIAH 61:3.

A Chinese preacher of the C. I. M., who had experienced a real change of heart after passing through a severe sickness, suffered greatly from physical and mental depression and a deep sense of failure and sin took possession of him. One day when he felt he could endure his struggle no longer he said: "One man cannot bear two burdens—the

burden of his sins and the burden of preaching. I must be delivered from the one or the other." He cried: "O Lord, either relieve me of this load of sin or release me from the responsibility of preaching. If thou wilt pardon my sin I will never again complain; I will never say in summer: 'It is too hot to preach,' nor will I say in winter: 'It is too cold to travel.' If thou wilt but pardon my sins I will risk everything for Thee." So deep was his conviction that he begged to be relieved of his office as preacher, but his brethren had too much confidence in him to grant him that request. They knew the Lord had a great blessing in store for him and that he would come out of this as gold tried in the fire.

It came in an unexpected manner to him. As he was in the pulpit preaching on Acts 20:32, which in the Chinese is translated to read: "God is able to build you up and to give you an inheritance among all them which are sanctified," a new vision of truth and grace was given him and the power of God came upon him. He who mourned for his sins had received the garland for ashes, the oil of joy for mourning and the garment of praise, for the spirit of heaviness. From that time on the joy of the Lord was the most conspicuous feature of his Christian life and service. This man who, before his conversion had been known for his Confucian scholarship and deep learning, now became one of the most demonstrative servants of God in that section of China. It was said of him that his "demonstrative nature and frequent outbursts of praise were more after the manner of the early Methodists or Salvation Army than of a staid Chinese scholar."

## III. CONVICTION FOR SIN. ACTS 2:37.

A preacher in China just as he was beginning his sermon was stopped by an old man who said to him: "You need not tell us about anything else; only let me know how to be saved from sin. I don't want to know anything else for I have been a great sinner, a very wicked man; now I am fifty-eight years of age, but there's hardly any sin I have not committed." He further said: "What I want to know is whether there is salvation for such a sinner as I have been. I have been to the Temple of Tung Yoh (the god of hell) and worshipped there and the priest told me it was all right, I need not fear; but not being satisfied I went to the top of the pagoda on the Hung San and the priest there gave me a paper assuring me of the god's propitiation, but yet I was not satisfied; I have been to your chapels here and all I want is assured salvation for I have had to suffer already for my sins, and I fear the judgment to come. What must I do to be saved?"

The modern idea of Missions is that we must not look for old-fashioned conviction among the Chinese; they need to be taught, instructed, indoctrinated before they can become Christians, hence many missionaries do not expect any immediate fruitage from preaching. They never expect to hear people cry out, "What must I do to be saved?" The word so often used now is "background." They think Chinese converts must have background in order to become real Christians. Paget Wilkes, who has had a long and thorough experience in heathen lands says, "Many a young missionary accustomed to the joys of harvest in his home church reaches his station on the foreign field only to be told almost at once: 'You cannot expect that sort of thing in heathen lands. Without a long period of instruction it is impossible to expect that a soul can pass from darkness to light.' Alas, his keen ardour is thereby cooled and a dull, non-expectant spirit is at once engendered in his mind. This is fatal. There must be a driving conviction in the heart that it is possible for one

entirely ignorant of the gospel to be saved within a few hours of his first hearing the message, if only he has been prepared by the Spirit of God and his heart has passed through the crucible of suffering, sorrow, or sin. . . . Above all things then, we need to study the Book and accept its descriptions and diagnoses as unalterably true. In spite of all academic vaporings to the contrary do we believe—

1. That man is guilty. Rom. 3:19.
2. Dead in sin. Ephe. 2:1.
3. At enmity with God. Rom. 8:7.
4. Blind. Ephe. 4:18.
5. Helpless. Rom. 5:6.
6. A lover of sin. 2 Thess. 2:12.
7. In bondage to Satan. 2 Tim. 2:25, 26.
8. By nature depraved. Rom. 5:19.
9. In danger of everlasting destruction. 2 Thess. 1:8, 9.

Mr. Wilkes tells the following story of the Marechale of the Salvation Army that one day she walked through a large library in Paris. She expressed her pity for the poor students who had to read and study so many volumes, observing that her own studies were limited to two. On enquiring what they might be she replied, "*The Word of God and the human heart.* I am never lonely."

## IV. IN DEMONSTRATION OF THE SPIRIT AND OF POWER. 1 CORINTHIANS 2:4.

No man illustrated this in the modern times more than William Booth, the fire-baptized leader of the Salvation Army. Harold Begbie says of him in a recent article.

"I suppose that no Christian ever more deeply shocked, horrified and outraged so vast a host of devout people, or made so many of the enemies of God rejoice by the character of his proselytism. I doubt, too, whether any man of serious purpose ever so completely exposed himself to intellectual contempt and popular ridicule—perhaps the two deadliest weapons with which mankind defends itself against the innovator. And yet this passionate youth from a provincial slum and a suburban pawnbroker's shop, no powerful friends to help him, overcame the opposition of the world, established a most powerful religious organization, and when he came to die, old, broken, and blind, had the nations of the earth as his pall-bearers and humanity itself as his chief mourner.

"It is a life so extraordinary, considering the time in which it was lived, that no man in his senses would seek to explain it; but at this cool distance from his tempestuous career, and with all the documents he left behind him open for our inspection, there are certain conclusions we may fairly draw from his record which help us to understand at least something of the man's spirit."

In our day the word evangelism has been reduced down to something just a trifle less than a slogan. There are hosts of preachers and leaders and writers who talk eloquently and prettily about evangelism who have the most intense aversion to revivalism and to emotionalism in religion. They want everything done, as they say, "decently and in order." They are death on the least show of religious emotion, especially among young people. "Flaming Youth" must be led into the ways of conversion without any stirrings of the emotions, and religion is the acceptance of a challenge or the coming to a decision!

We were in a meeting recently where a letter came from some of the preachers (who needed greatly a mighty religious stirring in their own souls) suggesting that our sermons and messages were fine and excellent, but if we would only cut out the emotional they would be so much more acceptable! Decorous, dignified and deathly characterize too many of the activities of preachers and churches in these days. We need the demonstration of the Spirit.



# THE PROMISED REVIVAL.

SERMON BY MRS. S. B. SHAW AT GENERAL HOLINESS ASSEMBLY HELD IN CHICAGO, MAY, 1901. (BY REQUEST).



**D**EARLY Beloved! If there be any reason in the providence of God why I should be here today, you know as well as I, that it is not the mere preaching of a sermon. There are too many here that can do that better than I. If there be any reason, it is that I might bring to you something of the lesson that I believe in my inmost soul, God has been writing on my heart by the power of his blessed Spirit, during the last three months.

I invite your attention this afternoon to part of the thirty-seventh verse of the thirty-sixth chapter of Ezekiel; "Thus saith the Lord God: I will yet for this be enquired of by the house of Israel, to do it for them."

The "this" referred to in the text was a deep, thorough, widespread, searching revival—a glorious revival in Israel, promised and described in the chapter from which the text is taken. I invite your attention to a study of this revival for God is an unchangeable God and if we can learn what he did for his professed church and his professed people under certain circumstances and conditions in the olden time, then we may know what he is willing and able and waiting to do for his professed church today. I say his professed church for I ask you to notice that Israel in this chapter and in this connection meant not Israelites indeed in whom there was no guile, but the professed people of God—those who had been known and were called by his name. Here I believe as Holiness People we have sometimes made a mistake. We have sometimes seemed to think that God cared nothing for his professed church as such; but I believe that this is a sad mistake and that the Scriptures abundantly confirm me in this. All of God's dealings with his Israel of old show that in spite of their rebellion and hardness of heart they were precious in his sight. When they were disobedient and rebellious he chastened them and if they returned not, he suffered them even to be carried away captive into the land of their enemies—yet because they were called by his name, he was jealous over them and when their enemies rejoiced in their downfall he visited them in awful vengeance because they rejoiced over the calamity of Israel. Nor did he give Israel up because of their sin—nor has he given them up; for Paul plainly tells us that they are to be grafted in again and both the Old and the New Testaments promise that Israel shall be restored. So I believe God cares for his professed church today and as it was his will to grant a sweeping revival in Israel in the olden-time, so it is his will and he wants us to ask for and expect a sweeping revival today—not outside of the church but in the church—and that for this end, in spite of difficulties, we should labor and pray and believe.

In studying this revival promised by the prophet I call your attention to five things.

1. Prevailing Conditions. It was a time of desolation—a time when the church seemed to have no cause to expect favor at the hands of God. For disobedience, God had chastened her and because of her continued disobedience and terrible idolatry she had been carried away captive into Babylon. From the human standpoint, she had no claim on the mercy of God—no right to expect his favor or a gracious outpouring of his Spirit. Yet in spite of her unworthiness God declared that he was for her and would turn unto her and that he would take her from among the heathen and bring her unto her own land.

2. Gods' Reason for Promising a Revival. What moved God, then, to make this vow? What moved God to declare he would send to them the heathen round about and bring

them back, and that he would build the waste places, and the land of Canaan should no longer be desolate of souls? Not the worthiness of the church; not the spirituality of the church, but the glory of his own name. God values us for his own name's sake. This is plainly stated in the twenty-first and twenty-second verses of this same chapter. "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." God promised, then, a revival not because of the worthiness or the faithfulness of the church, but for the glory of his own name.

3. The Source and Beginning of this revival. This was not in Israel, but in the mind and purpose and plan of God. God saw not the worthiness of his people but the reproach brought upon his own name by their unworthiness—even the profaning of his own name among the heathen. In other words he saw the terrible need and declared that he had lifted up his hand in behalf of Israel and against her enemies.

4. The Thoroughness of this promised revival. This thoroughness was to be shown, first, in deep repentance and humility. "Then shall ye remember your own evil ways and your doings which were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." (Verse 31). Moreover this revival was to be a holiness revival. Its thoroughness was shown in the second place by the thorough cleansing of their hearts and their restoration to their own land, the land of Canaan. "For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you a heart of flesh." (Verses 24-26). Its thoroughness was also to be shown by its permanent results. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments, and do them. And ye shall dwell in the land that I gave to your fathers; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more reproach of famine among the heathen." (Vs. 27-30).

5. The Condition upon which this revival was promised—as shown in the text itself. "I will yet for this be enquired of by the house of Israel to do it for them." Prayer, then, was the only condition named on the human side in the accomplishment of the will of God in the revival of Israel.

Now, beloved, in harmony with these points to which I have called your attention, I would bring to you the lesson that God has, as I said before, been deeply impressing upon my own heart, during these last few months.

We noticed first that it was a time of great desolation in Israel, and her faith had no claim to the mercy of God. She had gone away from his service. She was cold and indifferent, bowing down to false gods. By the chastening of God, all her lands were laid waste and her people were carried away captive into Babylon. We read that the prophet was to speak to the mountains of Israel, as if they alone were left to hear the word that was spoken.

O beloved, you may draw the picture as dark as you choose of the need of the professed church today—of her coldness, her

indifference her worldliness, her idolatry. Still, the word of God gives you ground for confidence in a revival,—a sweeping revival in Israel.

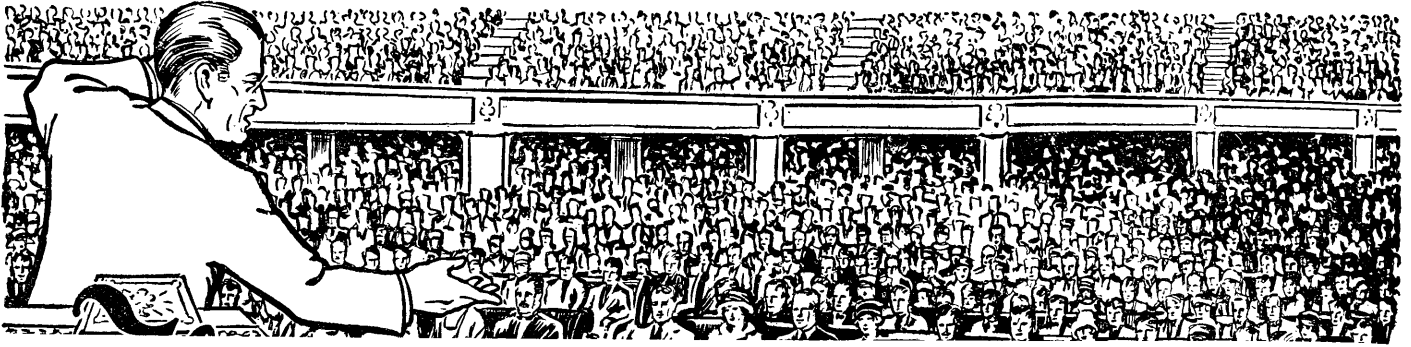
I say it was a time of desolation. God always has chastened his people, when disobedient. I presume he always will. When the church grows cold and careless and indifferent to any degree; when to any degree she loses sight of the glory of God and his salvation—her one object and cause of existence,—just to that degree God withholds his blessing from her. This was a time of famine—a famine of souls. Beloved! What is this cry we hear today? What is the message we read in nearly every Christian paper? It is the cry that we need a revival. This cry comes from the Episcopalians, the Presbyterians, the Baptists, the Methodists, the Congregationalists. We read this message in denominational and undenominational papers. Ministers in their conferences and their presbyteries are asking, "Why is the church with all its power and all its wealth and all its carefully laid plans and all its multiplied organization making so little real progress? Why is her membership not increased? Why is she not accomplishing greater results? Why are her members being carried away in captivity to worldliness and sin? Why are the thousands round about us unmoved? Why will they not attend our services? Why can the Christian church not accomplish in the evangelization of the world what she accomplished in the first two or three centuries of her existence? Beloved, what is all this but an acknowledgment that God has laid a famine upon us? And there is a cause. God has not laid a famine upon the church without cause! Loving her, the church, as we do, we are compelled to acknowledge to some extent—and may I not say to a large extent, she has her eyes off of one thing: God demands the salvation of those about her at every hazard, at every cost!

I would not ignore the good that is being done. I would not question the faith of the weakest of God's children, nor fail to encourage every spark of grace in a human heart. I believe there never was a time when I was disposed to break the bruised reed or quench the smoking flax. But are we to be satisfied with weakness? Are we in our love for the church to overlook her worldliness, her backslidings? By no means! But on the other hand let us remember God's love for his people of old, and that God has said that he is married to the backslider. Let us remember God's infinite tenderness and patience with us and let us bear in mind that it was at such a time as this—yea, truly at a worse time than this, that God declared by his prophet, moved by the Holy Ghost, that he would send a revival. So I believe today that God has given to many who are taught of the Spirit a promise of glorious and sweeping revival in the professed church of God.

And that our faith may be strengthened, let us look in the right direction. Let us remember that this revival had its beginning, not in the mind of the church; not in the minds of God's people; not in the minds of those sanctified and true, but in the mind and purpose of God, himself. Let us remember, too, that God's purpose to grant a revival was not brought about by the faithfulness and spirituality of the church but for the glory of his own name and because of the great need. God had laid a famine upon Israel but that famine did not bring glory to God! On the other hand, the heathen only profaned his name the more because of it. They did not comprehend that God was able and willing to bless and prosper his people as of old and was only chastening them for their disobedience: They only mocked and said, "The God of Israel is not able to deliver them out of our hand."

(Continued)





## ABRAHAM'S SEED.

Prof. W. O. Allen, Professor Asbury Theological Seminary.

*"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."*—Galatians 3:29.

**T**HE promises of God to Abraham were given and repeated with variation of detail on sundry occasions through the lapse of hardly less than fifty years. First when called to leave his home and kindred and become a wanderer to an unknown land (Gen. 12:1-3); then at Shechem (12:7); and again after Lot had separated from him, choosing the richest portion of the land (13:14-16); then in the blessing of Melchizedek (14:19, 20); afterward it was confirmed by a covenant (15:1-21), though as yet Abraham had no son.

Years go by and Ishmael is born of the bond-woman, man's faithless attempt to bring about a fulfillment of God's promise. More years go by and Ishmael is a lad of thirteen, Abraham an old man of ninety-nine, and Sarah is ninety, when Jehovah refuses to accept the son born of the flesh and promises Isaac, the heir of faith (17:1-27).

When Jehovah announced to Abraham the impending destruction of Sodom, he declared his confidence that Abraham will command his children to keep the way of Jehovah, "to the end that Jehovah may bring upon Abraham that which he hath spoken of him" (18:17-19).

Finally, when Isaac was offered up, Jehovah swore to Abraham by the highest and most immutable earth (22:15-19).

Assembling these records of God's promises to Abraham and his seed, all of which deserve careful attention, and analyzing the contents, we find the following items:

1. The seed should be innumerable;
2. The land should be an everlasting possession;
3. Jehovah should be their God;
4. They should keep the way of Jehovah, to do righteousness and justice;
5. They should possess the gates of their enemies;
6. They should be blessed, and should be a blessing to all nations;
7. Blessing or cursing should be the portion of others according as they should bless or curse Abraham and his seed.

Who are the seed to whom these promises were given? In the light of later revelation, and especially of the mystery revealed to Paul, we make the following affirmations:

1. Only to one seed were the promises made. Abraham had other posterity besides Isaac, the child of faith; but he alone was heir to the promises.

2. Natural generation is no guarantee of inheritance to those who are wanting in faith. Ishmael and the children of Keturah are not included. Esau, though a son of Isaac in the flesh, was rejected because he was a profane person. The Israelites who were led out of Egypt by Moses perished in the wilderness and failed to enter the land of promise because of unbelief. Idolatrous Israel was carried away into captivity, put away as an unfaithful wife (Jer. 31:32). John the Baptist said to the multitudes that

went out to be baptized of him: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham."—Luke 3:8. Cf. John 8:37-44.

3. The children of Abraham are those that are justified by faith. Paul argues this point at length in the fourth chapter of Romans. And in Galatians 3:7 we read: "Know therefore that they that are of faith, the same are sons of Abraham." And in the 28th verse of this same chapter we read further: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female; for ye all are one in Christ Jesus." In Ephesians 1:13: "In whom having also believed, ye (Gentiles) were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." The fact that Gentiles have the same privileges with the Jews is still more emphatically set forth in Eph. 2:11-21. It seems incredible that anyone who admits the inspiration of the Apostle Paul could deny this truth.

4. We conclude therefore that there is no difference between Jews and Gentiles in the inheritance of the promises made to Abraham. There is only one seed to inherit the promises, this seed is not begotten by natural generation but is "through faith of Jesus Christ," and "the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." (Eph. 3:6).

What then is the place of the Jew in the divine economy? It is evident that there were peculiar advantages to the Jew. But the advantages carried corresponding responsibilities, and failure to meet these responsibilities brought fearful liabilities not only upon those who failed, but upon their children for many generations. Their example may serve as a warning to us of the fearful consequences if we fail to profit by the advantages which we now enjoy.

1. It gave them no exclusive rights. Abraham was blessed in order that he might be a blessing, and that in him all the families of the earth might be blessed. Because the Jews refused to accept the gospel plan with its provision of faith, and its extension to the Gentiles, they were rejected.

2. Neither are the Jews now excluded from the provisions of grace. As a matter of fact very few Jews since the days of the apostles have accepted the gospel. There are reasons why this is so, facts sociological and psychological, just as there have been few converts from among Moslems or heathen nations. Not all the responsibility for failure can be laid at their own door, however, for professed Christians have themselves been guilty of perpetuating the walls of separation. But it has always been true throughout the gospel age that salvation by faith in Jesus Christ is promised to Jew and Gentile alike.

3. Nevertheless the Jew had advantages, as Paul admits in Rom. 3:1, 2.

a. They had the oracles. The law and the prophets gave them a knowledge of the living God, the covenant-keeping God, such as heathen did not have. The temple service taught the lesson of propitiation through the blood of Christ. The unity and the holiness of God was known to the Jew as to none of the heathen.

b. They shared in the Messianic hope. The messages of the prophets created an expectancy among them of the coming Christ. The vicissitudes of their national history had intensified this hope, and the preaching of John the Baptist had fanned it into a flame of zeal.

c. They were entrusted with a commission to the nations. The prophets had clearly taught that they were to be a light to lighten the Gentiles. Their call is recognized by the Psalmist, as in the 67th psalm: "God be merciful unto us and bless us, . . . That thy way may be known upon earth; thy salvation among all nations."

d. To them Christ was first given. "He came unto his own, and his own received him not. But to as many as received him, to them gave he power to become the sons of God." Paul said that the gospel is "the power of God unto salvation to everyone that believeth; to the Jew first." Theirs was an advantage, not of actual inheritance, but of opportunity to become heirs through faith, and to be the purveyors of this grace to the Gentiles. This advantage was lost through unbelief, and what should have been their glory has become their curse.

4. An inherited unbelief puts the Jews now at a disadvantage. A child born in a Jewish home inherits a prejudice which is a barrier to accepting the gospel. The fact that Christ is believed on by the Gentiles is a stumblingblock to the Jew. Pride in his descent is an obstacle to that humility which prepares the heart to accept of grace by faith in Jesus Christ. Instead of the Jew being a messenger of the gospel of Christ, he has become the originator or promoter of every form of antichristian doctrine. Spinoza was a Jew, Karl Marx was a Jew, the foremost propagandists of the soviet system are Jews; their money is financing the efforts to break down our prohibitory law; they joined with the Papists to exclude the Bible from the public school and are now aligned on the side of agnosticism and atheism; they control much of the public press which is debauching the public mind with its details of crime and vice and resistance to law enforcement. We do not recite these facts to heap upon them a disproportionate share of blame for the evils that afflict society today, nor to rouse prejudice against them, but rather to awaken sympathy for the Jew who is brought up in such an environment and is so far estranged from the preaching of the gospel. How can they be saved? Only God's grace can transcend these barriers.

5. But their blindness is not incurable. The branches that were broken off from the true olive tree can be grafted in again. The unbelieving Jew has no peculiar claim on



God's favor, but he is the object of redeeming love, and the yearning Christ would welcome him back into gracious favor.

6. But as many Jews as are restored to covenant favor become a part of the one seed of Abraham along with the believing Gentiles. "Christ is the end of the law for righteousness to everyone that believeth." The seed of Abraham is one body, of which Christ is the head. No child of the bond-woman is an heir. The Jew will not inherit because of natural descent from Abraham, nor because of circumcision in the flesh, nor because of his obedience to the law, but only because of obedience to that law of faith in Christ, after the likeness of Abraham's faith.

This conclusion does not imply, however, that the Jew must surrender his racial identity and become absorbed into Gentile Christianity, any more than that the Gentile must become a Jew, or the Negro a white man, or that the Oriental must become a Westerner. It does not exclude the possibility that the Jews may return to Palestine and establish an independent national existence, but such a nation, if established, as well as all the kingdoms of the earth, must become the kingdom of our Lord and his Christ (Rev. 11:15). The assumption that the Jew is to have a superior place in the Messianic kingdom and exercise lordship over the Gentiles, or that the bloody sacrifices of the Mosaic law are to be restored,—all such conclusions from a literal interpretation of the Old Testament Scriptures are erroneous and confuse the relation of type and substance. When the type was fulfilled in Jesus Christ its transitory nature became evident, the law gave place to the covenant of grace, the ceremonial cleansings to the sanctification of the Spirit, and the Davidic throne to the everlasting kingdom of David's son. Place in that kingdom is not given to those "born of flesh nor of blood nor of the will of man, but of God." It is based on service, on humility and sacrifice, and is not the dominion of worldly might and power and glory, but is the rule of faith and goodness and love. "He that humbleth himself shall be exalted." Neither rank nor race nor sex have any place in Christ Jesus. These natural distinctions do not cease to be, but they are not the basis on which honors are bestowed. The prophets condemned the unspiritual Israelites for their confidence in the flesh time and again. See Isa. 1:11-17; Mic. 6:6-8; Jer. 31:33; Ezek. 36:22-31; Hos. 14:2; Psal. 51:17; and many more.

But what are the promises which Abraham's seed inherits?

1. The Land. As this promise was first given to Abraham it was circumscribed by the range of his vision. Later it was extended from the river of Egypt to the Euphrates. To Joshua was promised "all the land whereon the sole of your foot shall tread." The Psalmist (37:11) says: "The meek shall inherit the land," which in Matt. 5:5 becomes "the earth." Likewise the fifth commandment, "the first with promise," reads, "that thy days may be long upon the land which Jehovah thy God giveth thee;" but in Eph. 6:3 it becomes "that thou mayest live long on the earth." Psalm 2:8: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Isa. 11:9: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea." Rev. 5:9, 10: "For thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." Hebrews 11:10, 13-16 credits Abraham and the heirs with him of the promise with a loftier faith than the mere occupancy of a parcel of ground; they were setting up a civilization diverse from that of Babylon or the worldly dominions that have succeeded it. Their dream will not be fulfilled until the Lord's prayer is

a reality: "Thy kingdom come, thy will be done on earth as it is in heaven." Paul rises to the height of sublimity in Eph. 1:22: "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

2. An Everlasting Possession. The promises of God as set forth in type are rich beyond all possibility of shadows to convey. Yet the type itself seems to come short of its fulfillment.

The reason for this is given in Heb. 11:39, 40: "And these all, having had witness borne in them through faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." Of the nearly four thousand years since the promise was given to Abraham less than one-third of the time have the Jews occupied any part of the promised land, to say nothing of its widest extent; and for only a few centuries did they have any independent sovereignty. Moreover, death is a nullifier of the promise of an everlasting possession. What are a few short years of mortal life! The fulfillment of this promise requires the resurrection of the dead and eternal life.

3. Righteousness and justice. This promise finds its best interpretation in the prophecy of Zacharias (Luke 1:67-79): "To grant unto us that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness, before him all our days."

4. The Gates of their Enemies. There is an aggressiveness in the promise that will be fulfilled only in the destruction of all the foes of Christ, whether social, moral or physical. All worldly dominions must be subdued, all socially entrenched wrongs must be uprooted, all spiritual oppositions overcome, death and hell overthrown. "On this rock will I build my church, and the gates of Hades shall not prevail against it." (Matt. 16:18).

5. The Promise of the Spirit. Abraham died in the faith, having for a possession only a sepulchre, and for a seed only Isaac, and for a city with foundations only a Bedouin tent. The years have grown to centuries and centuries to millenniums, and much of the promise lies yet in the future. The natural seed of Abraham is disinherited and scattered far and wide among the nations, an object of reproach, a people spoken against. "But the promise stands sure, having this seal: the Lord knoweth them that are his;" and to each is given the seal of the Spirit, "an earnest of our inheritance until the redemption of the purchased possession." "Christ redeemed us from the curse of the law, . . . that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith" (Gal. 3:14) "Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwelleth in you." "The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him (are joint-sufferers), that we may be also glorified with him (jointly-glorified)."

Brother, Sister, have you the seal of the Spirit? Are you Christ's? Can you claim the promise? Have you the earnest of the inheritance? The kingdom of God is righteousness and peace and joy in the Holy Spirit. How much of the land do you possess? Or are you still wandering in the wilderness, afraid to enter into the promised land? Are you not only blessed, but are you a blessing? Do your neighbors bless themselves in you? Do the ends of the earth fear before him because God hath blessed you? Is your Lord's money put out to usury, or is it wrapped up in a napkin for your own selfish possession? If the heathen are not fellow heirs with the saints, you and I must answer for them? Do you believe God intends them to be fellow-heirs with you?

Remember what a fearful judgment came upon Israel because they failed God in the day of opportunity. You and I are only wild olive branches grafted into the true olive tree. Let us fear lest we fall through the same example of unbelief. And be not like the son who said, 'I go, sir,' and went not. China is looking to us today, and India, and Africa, and Mexico, and South America, and the isles of the sea. God is waiting on us. The longsuffering of God is salvation. But he will not always wait. He will come in such an hour as we think not, and if we are not found faithful stewards, giving the gospel meat to his household, he will cut us asunder and give us our portion with the hypocrites. "If any man love not the Lord Jesus, let him be anathema."

"If ye are Christ's then are ye Abraham's seed, and heirs according to the promise."

## Filling the Pulpit—"With What?"

A. W. ORWIG.

As a preacher took his seat in a barber's chair, on a Saturday evening, he said to the barber, "I want you to do a very nice job, for I am to fill a pulpit tomorrow, and I want to look trim." Quickly the barber, unacquainted with such language, inquired, "Fill it with what?"

Spiritually considered that was a very significant question. As one reads the notices of sermon topics in Saturday's issue of the daily papers, he is sometimes surprised at the secular and unscriptural subjects chosen. Admitting the fact that startling and sensational themes may occasionally be permissible, yet, on the whole, it is questionable whether such a course is wise and profitable. The preacher's object should not be to draw a crowd, yet he should so preach that the crowd will flock to hear him.

Of some preacher's sermons it might not be uncharitable to say that such men were "hard up" for a subject, especially when they had nothing to say about the Lord Jesus Christ and his great salvation. In a very important sense every preacher's motto should be:

"Jesus only is our message,  
Jesus all our theme shall be,  
We will lift up Jesus ever,  
Jesus only will we see."

A newly converted Jew said to a preacher, "Your sermon, although possessing some good things, had a very vital defect, and was only what I could have heard in a Jewish synagogue." He meant to say that there was no divine Christ in it, the Redeemer of men. Of a distinguished preacher it was once asked "If you would give but one talk to a crowd of men, on what subject would you speak?" Without any hesitation he replied, "Jesus Christ."

Oh, my beloved brethren in the holy Gospel ministry, whatever may be your theme in the pulpit, let Jesus Christ burn and glow in head and heart, so that sinners will be saved and Christians will hunger and thirst for "the measure of the stature of the fullness of Christ." Surely this should be the chief object of all preaching, and this kind the Holy Spirit will truly honor and bless.

A thoughtful young girl had the grace and courage to say to her somewhat worldly father, "Father, you're no really true preacher, because *you don't talk Jesus*." A young preacher in a college town, and whose congregation was not very spiritual, told his father that he was more or less hampered in his ministry because he could not properly dwell on the deep subjects with which they were familiar. The father, also a preacher, replied, "Do not be discouraged; preach the Gospel of Jesus Christ. They probably know very little of that, and greatly need it."

"Then Philip went down to the city of Samaria and preached Christ unto them."

"Since my eyes were fixed on Jesus,  
I've lost sight of all beside,  
So enchained my spirit's vision  
Looking at the Crucified."



## The Crucifixion of John Henry Huston

By Alice Hollander.

### CHAPTER XXVIII.

#### THE NEW PASTOR A NERVOUS WRECK.

**T**HE morning following the appearance of the ghost at the pageant the leading newspaper of Goodwill came out with the following big headlines: A STARTLING MYSTERY! This was followed by a column describing what had occurred at the People's Church the evening before. The reporter who wrote the account was present and with his own eyes saw the marvelous apparition. He wound up the description of the affair by saying, "Those who were present and saw the apparition were fully convinced, and henceforth, could never doubt that man has a soul; that there is a future existence after death. This remarkable apparition settled forever, that question in the minds of those who were privileged to see what appeared at the church last evening."

Poor Judas Iskabod was a nervous wreck the next morning. He was laboring under the impression that the ghost had ridden him up the aisle and, it was with great difficulty, that his friends tried to convince him that it was the Queen of Sheba, under whose massive weight he had struggled up the aisle on his all-fours, instead of the dead and buried former pastor whom he had so unjustly superseded. The poor fellow, after a few days, was removed to the hospital, where he spent several weeks recovering from the fearful shock; and then was given several months' leave of absence for the recuperation of his health.

The university, which was determined to keep fully abreast with the times, at once organized a society made up of the president and a number of the professors, for a thorough investigation of spirit phenomena. It so happened that Sir Gulliver Dodge, of Europe, was in the United States giving seances and lecturing on spiritism. The society sent for him for a series of lectures. He assured the university and the cultured people of Goodwill, that they had been greatly favored with so remarkable manifestation, about which there could be no possible question or doubt. The man whom they knew to be dead and buried, had appeared before so many witnesses who had known him intimately, and could not possibly be mistaken with reference to the identity of his ghost.

"This at once, and forever, settled the question that the spirit does exist," said the great scientist, "after the death of the body, and can appear in such a realistic and positive way, that none but the persistently and stubbornly ignorant, can question. We have now," said he, "emerged entirely from mere theory on this subject, and entered the realm of stubborn, unquestioned facts. It is now our duty to press, with intelligence, but a zeal worthy of so great a cause, farther into this interesting realm of discovery."

The intellectuals of the town were delighted to listen to the great scientist with his clear reasoning. They were especially pleased, and commented on his wonderful poise and beautiful sincerity. He spent a couple of weeks, was invited to a number of evening dinners by the elite, always accompanied by the president of the university; and all such occasions the people expressed their grief that their dear Judas, who lay in the hospital suffering from nervous prostration, could not be present.

They explained to the learned scientist that their pastor was one of the most refined and delightful gentleman. He was a very unusual scholar and had quite worn himself out with his studies and the care of so large a congregation; then to make every-

thing worse, he had not only seen the apparition along with the rest of them, but the dear man crawling up the aisle on his hands and knees, had labored under the delusion that the ghost was on top of him. It was really remarkable that "he had not died on the spot."

Sir Gulliver Dodge wound up his interesting and illuminating visit with a great lecture at \$1.00 a ticket for admission. It was first announced for the auditorium of the People's Church, but it turned out that many of the "Four Hundred" class of the little city, who had been present on the night of the pageant, could not be induced to enter the place, they were compelled to give the lecture in the City Hall.

The great scientist left in excellent good humor, with pockets well filled. He congratulated himself and the admiring people, that never before had he been in a city where it was so easy to make converts to his theory. "The interesting feature of it all," said he, "I am pleased to note that these converts are of the most intellectual people of your wonderfully attractive and progressive city."

Meantime, our beloved Huston was bathing in the sea and basking in the sun, having his youth renewed like the eagle's down in sunny Florida. At the end of the winter his physician pronounced him, not only 100 per cent well of all his former troubles, but one of the most vigorous specimens of humanity he had ever known.

Huston, it will be remembered, had no heirs or relatives, that he knew of. His wife's people in the west had mourned him as dead, and no one had the slightest dream that John Henry Huston was yet in the flesh, except the man himself, and a few persons with whom he had become acquainted in Southern Florida, who knew nothing of his past tragic history.

Mr. Judas Iskabod gradually recovered from the fearful shock he had received, and was indeed greatly relieved when he found that he had not been ridden by the ghost which he had conceived had a special grudge against him, but by the rotund Queen of Sheba. The scare, well over, the people laughed at and teased him quite a bit over his excessive fright and the figure he had cut crawling up the aisle of the church with the Queen of Sheba, in all her Oriental and ancient glory, astride him.

Iskabod, notwithstanding his faults, was a man of energy and enterprise. He at once supplied himself with a number of books on spiritism. He acquainted himself with several prominent mediums. He went to some of the larger cities and attended seances and then, with great caution, prepared a lecture on "The Spirit of Those who have Crossed the Bar." He gave this lecture on a 25 cent-per-head admission in several of the smaller towns, and at the earnest solicitation of his many friends in the city of Goodwill, arranged to deliver it in the City Hall of that place.

He had resigned the pastorate of the People's Church, and the pulpit for the present was being occupied by any one who could be found for the place on the Sabbath. Many people who had given themselves over to spiritism had quit the church. Some of the enthusiastic young people who had been so aggressive in the reception and promulgation of the ideas of the new age, had scattered to the four winds; some had gone into the movies, others were dancing in cabarets in the big cities, others had gone to the far west, and but for the handsome income provided for this church by Huston's liberality it would in all probability, been forsaken and closed.

Extensive arrangement was made for Is-

kabod's lecture in the City Hall of Goodwill. His many lady friends, for he was an unmarried man, especially the enthusiasts over spiritism, had persuaded him to charge one dollar for admission, but he had modestly hesitated at so exorbitant a charge. But in view of his illness and hospital expenses, they insisted that the people would be glad to render him some financial assistance and pledged that they would sell the tickets and see that the City Hall was packed to its utmost capacity.

In order that the time of his lecture, which they determined to make a great event, should not conflict with any other gathering, or meetings of any sort in the city, they selected Monday evening, May 2. The month came in on the Sabbath. They felt this would be a most opportune time for his lecture.

They were a bit annoyed because two broad-shouldered young men had appeared in the city some days before, announcing a great tent meeting. These young men had selected a spacious lot and put up a tent that would easily accommodate two thousand people. They had been busy providing a large platform and arranging unusually comfortable seats for such a gathering. This meeting was to begin at 3 o'clock Sunday afternoon. The people were assured that the minister who would do the preaching, was a man of ability and wide experience. His name was not given.

The enthusiastic people who were working up an interest in the lecture, noticed the putting up of the tent and the arrangements for the meeting, but comforted themselves that the intelligent people of Goodwill had made such progress in intellectual development and scientific discovery, that such religious mobs could no longer attract their attention. So they dismissed all thought of the tent meeting, to which the common herd might go, without in any way interfering with the great intellectual treat they were to have from their dear Dr. Iskabod at the City Hall on the evening of May second.

Arrangements were made for a number of social events; various clubs and organizations were to appear in evening dress at the lecture and, at its close, they were to have late dinner at a number of the best restaurants of the city.

There had not been such a buzz of interest and enthusiasm in the high life of the city of Goodwill since the extensive preparation for the pageant, which had taken place or, in fact, had failed to come off, some three months previous.

Saturday evening at nine o'clock, the workers got together and sent a couple of their leaders to notify Mr. Iskabod that the tickets were all sold, that the hall would be packed, that standing room would be at a premium, and that he should have every cent of the door receipts, which would amount to something like \$2350.

(Continued)

### Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00.

Don't fail to send us at least two subscribers on our 50 cent offer.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## REIDSVILLE, NORTH CAROLINA.

We have just closed a revival in Lowe's Church at Reidsville, N. C., with Bro. W. R. Harris. The Lord most graciously blessed in the conversion of souls at each service for over a week. Some seventeen or eighteen were converted in the old-fashioned way by praying definitely through to complete pardon and victory. We are now in the beginning of another campaign at Cedar Grove, N. C., with Rev. F. A. Lupton and the outlook is most encouraging for a great revival and the conversion of scores of people. Great crowds are packing the church each service, and are most appreciative in their attention given to the messages.

I have an open date for a revival in September which I will be happy to give to some pastor. Write me at Wilmore, Ky., or Murphy, N. C. Brethren pray for our meetings that many may be converted to the Lord and others filled with the Spirit and mightily sanctified. Sam Maxwell.

## THE REVIVAL AT ELKTON, MICHIGAN.

Not in years has Elkton and vicinity experienced such a religious awakening as at the present time. The Gospel Crusade, sponsored by the Methodist Church, has been far-reaching in its results. From the opening night to the close the attendance was gratifying and many nights a capacity audience greeted the evangelists, Bennard and Reed.

Evangelist Bennard brought messages of high order and soon won his way into the hearts of the people. A large chorus choir, ably supported by a men's chorus, composed of men of the community, furnished inspiring music.

One feature of the campaign was the boys and girls' meetings held at 4:00 o'clock each afternoon, the auditorium being well filled on each occasion. These meetings, under the direction of Rev. D. E. Reed, will long be remembered by the young life of Elkton. Among the many converts were boys and girls, many young people, and heads of families. The services closed on Mother's Day with over two score seekers at the altar.

The pastor and his people are greatly delighted with the results and the fine community interest. The spirit of unity among the various churches was marvelous to behold.

O. W. Trask,  
Pastor Methodist Church.

## MICHIGAN MEETINGS.

We are glad to report that God has been with us down through this year in a special way, helping us to accomplish a few things for the advancement of his kingdom. Since last September we have held eleven campaigns, in the following denominations: Methodist Episcopal Church, German Methodist, Evangelical and Nazarenes.

Perhaps one of the best meetings we held this year was at Lansing, Mich., in the Potter Park Methodist Episcopal Church. Rev. B. A. Hahn, the pastor, had prepared the way by pastoral visiting and having cottage prayer meetings preceding the revival. The large auditorium was well filled at almost every service, conviction was deep and conversions bright. Seventy-nine sought the Lord to be saved, reclaimed or sanctified. Some of the results which ought to be noted were: five whole families were converted, leaving worldly amusements (and the men forsaking their tobacco); ten families established an altar in their homes; seventeen receiving light on tithing, took up this bit of Christian Stewardship willingly; twenty-eight persons united with the church last evening; old differences were, of course, buried, and the once sad faces are now shining witnesses for the Lord. Praise God from whom all blessings flow.

We are now in the midst of a campaign with Rev. C. I. Harwood, pastor of the Nazarene Church, near Otisville, Mich.

Prof. C. C. and Margaret Crammond.

## ROSHOLT, SOUTH DAKOTA.

During the winter our labors took us into the East, where the Lord gave us some gracious victories. We held a very good meeting at Bloomsburg, Pa. Rev. J. M. Price, the pastor, was greatly afflicted, having been in the hospital thirteen weeks and bedfast for eighteen weeks, but he was happy in the Lord and trusting him to lift him up that he would again be able to pastor the flock and preach the Gospel. We have since heard that he is again able to fill his pastoral duties. At West Chester, Pa., God gave us a good meeting in their new and beautiful basement church which the Lord helped the pastor, Rev. Phil Geiter and his people to establish.

From here we went to New England and held a very good meeting with Rev. L. E. Darling in the Evangelical Church. They have a large field here in this suburb city of Boston and are doing a good work among the many New Foundland people who have located in that community. Our next engagement with the enemy was in Beverly, Mass., with Rev. E. Stetson and his Church of the Nazarene. We enjoyed our labors here and saw some good victories, a goodly number being saved and sanctified and the church encouraged. Our last battle in the East was with our fine pastors, Rev. D. Swarth and wife, at Lawrence, Mass. We had helped these good shepherds of their flock in the great N. W., at Lewiston, Idaho, in two very good meetings, and were glad to be with them again in Old New England. God gave us a good meeting under some very difficult circumstances. They had bought an old burnt-out cas-

tle and spent much time and money to have it repaired and ready for our meeting, but within a few days of having it finished, the enemy got busy and three different citizens of that neighborhood underhandedly planned and brought about an injunction and stopped the carpenters, so that the meeting could not be held in their new church. But God gave a good time of salvation over all opposition. The pastor and people were encouraged and praying and believing God would defeat the powers of darkness and open the way to enter into their new and beautiful and well located church home.

May first we began our summer's labors in Cadillac, Mich., with Rev. A. D. Buck and his people. Here again the Lord was pleased to give us a great closing up of the meeting. At Reed City, Mich., we were privileged to labor with their good pastor, Rev. C. J. Studt and wife. A number were either saved, reclaimed or sanctified. They gave us an urgent call to return for 1930.

Our first camp meeting was held near Corcoran, Minn., the Hennepin County Holiness Association Camp. We had labored with this good people in three successive camps in the past and were called back for this the eighth annual camp. We surely were glad to see so many of the converts of our former camps standing true and being some of the officers and pushing the work. The Lord gave us another good camp with souls seeking and finding God pardon and purity. We are now beginning the battle here in Rosholt Camp, S. D., and believing for a time of salvation. We covet the prayers of the saints of God that we may continue and be at our best for God and the salvation of the lost of earth. All glory and praise to Jesus our Lord and Saviour.

Theo. and Minnie E. Ludwig,  
Evangelists.

## FROM THE BATTLE FIELD.

This has been a very glorious and fruitful year in his service. We have kept busy. The Master gave us gracious revivals on the western slope of Colorado this winter and spring campaigns in Kansas, Oklahoma, Texas, and here and there. Have witnessed many hundreds seek and find the "Benefits of the Double Cure."

We have labored with many wide-awake pastors and aggressive churches; have been treated with great kindness and remunerated well for our humble labors. It has been a pleasure to scatter and push The Pentecostal Herald in all our meetings. We never loved God better, or enjoyed the gospel of Full Salvation and the work of promoting Scriptural holiness any time in all our thirty-two years of ministry. We return to old Ft. Jessup camp, near Many, La., and to grand old Vincent Springs Camp, Dyer, Tenn., again this year. Will look for great hosts of friends of holiness at these great annual gatherings. Come to camp and stay through. God bless the grand old editor, Dr. H. C. Morrison, and his able staff of writers and multiplied thousands of readers in all lands, and make this one of the greatest years in the history of the Holiness Movement.

Our slate for 1930 is filling. Address us Bethany, Okla. Yours for revivals that will bless the ministry and the laity, and hasten the return of our Lord. Amen!

Allie and Emma Irick.

## GOSPEL BARN, FRAZER, PENNSYLVANIA.

In an Interdenominational Evangelistic Campaign held in our Barn at Frazer, Pa., by Evangelist Rev. Mary H. Ellis, assisted by Tillie McNutt Albright, it was definitely proven that people are hungry for salvation and for holiness.

Only a barn, but how wonderful! When we recall that our Saviour was born and started his earthly life in a barn. Many souls were born again in this barn, and how sweet will be the memory of this shrine to the saved and sanctified souls who found Jesus, and who received the second blessing of holiness here.

If I could only tell the wonderful times we had with the Lord here; how he came in power; how entire families were saved, and how people who heard holiness for the first time so eagerly accepted it; but the fact that this campaign was scheduled to run from April 15th to May 5th, then extended to May 26th, and then again to May 31st, you will realize that they were a great success.

During the first week people from the nearby countryside made up the congregation, but the word was passed along, and spread so rapidly that very soon people and delegations came for 35 miles and more to attend the services. Sinners, backsliders, church members, all alike found Jesus at the altar in this barn.

During the last two weeks, the meetings were wonderfully supported by The Church of the Nazarene of West Chester, Pa., whose pastor is Rev. Philip Geiter, and how wonderfully God did bless us during this time. On Sunday night, June 9th, on the first anniversary of the Nazarene Church of West Chester, about 15, saved and sanctified from the barn, realizing that they desired to feast on holiness continually joined with the Nazarenes at West Chester, and if Rev. Ellis and Sister Albright could only have heard the testimony of these barnites, I am sure they would have felt well repaid for the effort put forth.

These two whom the Lord so graciously sent to us, departed from here to New Philadelphia, Ohio, where their holiness campaign is being held in a tent, and

supplemented by meetings nightly on the courthouse steps, and we pray God's richest blessings be with them, not only there, but wherever they are called.

After all the sorrow and heartaches of this sinful world are over, I know God will whisper to them, as he calls them home, "Well done, faithful servants," and I am sure they will recall these barn meetings where, for seven weeks, they labored many hours each night that souls might be saved for him.

J. R. Parker.

## WHEATFIELD, INDIANA.

I have just closed a very successful tent meeting at Wheatfield, Ind. Opposition to the meetings was very strong because the people have been filled with this "sinning religion," and no longer want the real gospel message. I began preaching old-fashion repentance which includes surrender, confession of sins, forsaking of sins and making restitution where it's needed; and entire sanctification as a second, definite work of grace which empties the heart of all sin and fills it with perfect love. The Lord honored his truth in a marvelous way and in spite of the devil and wicked men people plowed through to glorious victory. During the series of services I had something over thirty seekers and twenty-five of this number were saved and then sanctified. I think most every one that was saved went on into the experience of holiness.

The crowds and interest increased with every service. I find that people are hungry for the real truth and if we preach the gospel people will get interested and be saved and cleansed from all sin. Thank God the truth and blood have never lost their power.

The meetings closed with wonderful victory and the Lord is blessing the word to the salvation of souls at our present location. Praise the Lord for the gospel and its power.

Yours for the lost,  
Charles Cochran.

## A REPORT OF ROBERT CHUNG'S MEETINGS IN KOREA.

To all friends and patrons of Robert Chung this report will no doubt have some interest, for it tells of the splendid success he is having in his evangelistic work in Korea. I am giving you this report just the same as he gave it to me. It contains the results of five meetings:

First, Wosan Meeting.—This was a union meeting in which about a thousand people gathered every night. Five hundred people really prayed through. Out of this meeting came eighteen preachers and Bible women.

Second, Central M. E. Church in Seoul.—Seventy families came out for the Lord. Eighty persons really found the deeper experience.

Third, Soowan Meeting.—This was a meeting among the M. E. Church people and the Oriental Missionary Society people. There were one hundred experiences of sanctification.

Fourth, Yuchu Meeting.—This was an M. E. Church district meeting. There were one hundred and ten definite experiences of saving grace, and among them there will be fifty preachers and Bible women.

Fifth, Tong Chun Meeting.—This was with the M. E. Church, South people. It was a district meeting, over seventy workers in this district. Four hundred prayed through clearly. Among them there will be fifty-six preachers and Bible women. The revival fire is still going on in that locality. Praise God!

F. H. Larabee,

Secretary and Treasurer for Robert Chung in the U. S., Wilmore, Ky.

## FOREST CITY, NORTH CAROLINA.

We recently closed one of the greatest revivals Forest City has ever seen. We had evangelist M. R. Harvey, from Cherryville, N. C. He is a good preacher, and a great prayer. I was thoroughly convinced in this meeting that prayer is the main factor in a revival. Bro. Harvey formed a habit, while here, of praying two hours daily, and you could surely feel the effects in the services each evening, and observe the altar lined with seekers most every night. I believe he is a God-called evangelist. He gave up one of the best pastorates of our conference. He went over to Lynchburg, Va., and held a good meeting, organized a church, and was insisted upon to accept the work, which is a wonderful opening, but feeling that God wanted him to remain in the evangelistic work he refused. Soon after he received a call to hold the Hortence Camp Meeting in Georgia and a number of other meetings down there. While here, he received a call to the First Wesleyan Church, Birmingham, Ala., but refused another good pastorate to remain on the battlefield. Surely he is seeking the will of God instead of a position.

The songs of his own composition, which he sings, such as: "The Birth of a Family Altar" and "Tired of Mother," take well with the people. Let us keep him busy. He is strictly Wesleyan and will do you and your work good.

H. B. Hiatt.

## IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.09.



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### A word to our members of the Evangelical Methodist League.

Quite a little army of our Asbury boys from the Theological Seminary are now out with the tents in revival work. We are getting some encouraging reports from the work. Using these thirty-odd tents they will be able to bring the news of full salvation to tens of thousands of souls this summer.

The need is great, the opportunity is great, and those of us, especially interested in this work, ought to pray very earnestly for the blessing of God to attend our young brethren in this summer's campaign. The Holy Ghost is the ONE, and the only ONE, who can apply the gospel truth in a way that brings the repentance and faith that enables HIM to regenerate. We must keep this fact in mind, and beseech him to be present to guide, to bless and use this army of young ministers to win sinners to Christ and to help many of the Lord's children into full salvation from all sin.

How inexpressibly blessed to be cleansed from all sin! To be filled with the Holy Spirit! This is indeed heaven on earth begun. Work of this character abides and counts. There is so much mere profession, Decision Day action and various ways of bringing people without regenerating power, into the church, that one is distressed to think what the church will become as the old people who were converted and sanctified at the altars of the church, die off, and the membership becomes made up of persons who have simply joined the church without being born of the Spirit.

Let us pray earnestly that the young preachers who are in this tent work may be wonderfully blessed of the Lord. We do not think there is anything better for theological students than that they should spend their summer vacation in evangelistic services. Of all things, a minister of the gospel ought to have a passion for souls. In our theological work in Asbury we try to carry along theory and practice together. I do not believe there is anything that will stimulate study and earnest desire and effort for preparation for the ministry, like the experience in these tent meetings in soul winning with these young preachers during the summer. I thank God that we have gotten this work inaugurated and we must keep it in mind; above all, we must pray God that the Holy Ghost may rest upon and guide these young ministers in this gracious work.

It seems now that I shall not get to any of the camp meetings this summer. The doctors have all decided that my long sickness has so reduced my physical strength that I cannot undergo the major operation which they claim is necessary, but they are hoping to bridge me over with the promise that I may rest up, recuperate some of my wonted strength and be able for service in the ministry. My case is in the hands of the Lord, and it gave me no distress when I was told that I would not be able to survive the operation: God's will be done in me and with me.

We have arranged for me to leave the hospital next Monday, July 15, and go out to our little country place at O'Bannon, Ky., where it is hoped that through quiet and careful nursing I may come back to a good degree of physical strength. Let us pray earnestly, day and night, for our tent workers. I am leaning on the everlasting arms.

Faithfully your brother,

H. C. MORRISON.

## OPEN LETTER.

REV. O. G. MINGLEDOFF.

My dear Dr. Morrison:

OUR editorial concerning "The Growth of the Churches" provokes thought. I have read it carefully several times; but I am wondering how many of us have sufficient courage to make an honest inquiry into the reasons for success in soul-winning in some denominations and comparative failure in others. We are too apt to compliment ourselves for success, and to excuse ourselves for failure.

You seem to confine your call for explanations to three denominations: Baptists, Nazarenes, and Southern Methodists. Be it so. An answer for these three will apply to all others.

I take up first the cause of failure in Southern Methodism. There lies before me an article entitled, "Loose Him and Let Him Go." It was written by some one in Florida, published in the *Christian Advocate*, Nashville, Tenn., and reprinted in *Zion's Herald* for May 29, 1929. The article is only half a column in length, but in my judgment it comes very near to being an answer to your inquiry, at least insofar as Southern Methodism is concerned.

Here is the article in full:—

"Pastors and laymen are chafing under the burden of keeping the machinery going, and many of them are wondering if something may not be done to simplify the routine work of the local church. Men who have answered the divine, irresistible call to preach the gospel of Jesus Christ and have unreservedly placed themselves upon the altar of service are not content to be compelled to give an unreasonable amount of their time to the mere mechanics of organization. Men are dying in their sins while preachers are puttering around looking for a 'key' man or woman to head this campaign or that drive. Why not untie the hands of the preacher and remove the shackles from his feet, giving him time to prepare to do the real work of a prophet? Why continue to weave around him a web of General Conference directions, rules, and regulations? Why not put more trust in the power of prayer and the proclamation of the message of the cross instead of relying so much upon committees, campaigns, and contributions? We desire it to be clearly understood that we are not opposed to organization. It has its place and is essential, but we are pleading that emphasis may once more be given to that which has made Methodism the greatest single factor in the world in the building of the kingdom of God here upon earth. Again we say: 'Loose him and let him go.'"

This feeling pervades the rank and file of Methodist preachers; and the laymen are even more troubled than their pastors. A few examples may help us:

1. A good preacher said to me three years ago: "God did not call me to be a tax collector, or to serve tables. I am going to locate." And he did locate.

2. Another brother said: "I am tired of

rules and regulations, and demands upon me from Headquarters. I have no time left to preach the gospel. I am going to a church that will give me a chance to win souls." He has gone.

3. The chairman of a board of stewards remarked to me a few weeks ago: "I wish I could go to church one more Sunday morning and not hear a plea for money or some church organization. I want the gospel."

That will suffice. I could quote page after page of such statements. They tell a sad story. We have, in large measure, quit preaching the gospel. Our preachers are so loaded down with rules, regulations, and drives, and organizations, and collections, that they have little time left for pulpit preparation. If we in Southern Methodism ever get back into the soul-saving business, we must pay less attention to dollars and more attention to souls; and most of our church organizations must be scattered to the winds as rubbish.

II. There is a big difference between educating people into salvation and winning them by preaching the gospel. Here the Baptists have a big advantage over us Methodists. They are still winning by preaching. When a little book called "The Kingdom in the Cradle" came from the press, I made bold to say that it would curse the world for a hundred years. Now I will make it another hundred. In that book we have Pelagianism revamped, and handed to the church as God's plan for saving the world. One of the chief troubles with us Methodists is that we are committed to a program of educating sinners into salvation; but the thing cannot be done. We must go back to preaching the gospel, or finish dying.

III. Modernism is killing Methodism. Other churches are suffering also, but that does not help us. Modernistic preachers are not soul-winners. They may drag many into church membership, especially on decision days; but that is not salvation. Their methods are filling up many churches with unsaved people. May I go so far as to state that this spirit of infidelity is tainting much of the membership of nearly every large church body in the nation? But it cannot be otherwise when destructive critics are so largely in charge of our printing presses, church papers, Sunday school literature, colleges, seminaries, universities, and many of our big pulpits. A poisoned fountain cannot send forth pure water.

IV. Our comparison with the little church of the Nazarene is humiliating to us; but there is a reason. We Methodists have about forgotten the blessed doctrine of holiness; but the Nazarenes are true to it. Jesus Christ did not consider a church ready for soul-winning until it had received the baptism with the Holy Spirit. Read John 16:7-11. That is God's plan for saving lost men. He has no other that I know of. There is no use to deny that Methodism, at least her larger bodies, has almost totally expunged this necessary doctrine from her preaching. She must come back to both the message and the experience, or die spiritually—not far from it now.

V. The churches are losing about 85 per cent of their Sunday school pupils. The young people do not relish the dry stuff thrown out Sunday after Sunday from our pulpits, and they will not have it. Tell it out all over the land: In most of our big churches the young people seldom ever hear a sermon preached. If they attend Sunday school, they leave when that ends. We must in some way reach them with a saving message.

I say it with emphasis: The holiness churches, often sneered at by anti-holiness people, do not have much trouble with their young people. Could they eliminate the influence of young people from non-spiritual bodies, they would scarcely have any trouble at all with them. Let me say in closing that our young people want Jesus Christ, but they do not want the lifeless type of religion that the churches of this day are offering to them.



## THE ROCK—JESUS CHRIST.

W. R. CHAPMAN, PH.D., D. D.

Text: Psalm 61:2; "Lead me to the rock that is higher than I."



Is not this a prayer? Is it not a most wonderful and transcendent supplication to God? David was crying out in his soul-spirit to be led to Christ who is the Rock. Christ is "as the shadow of a rock in a weary land." Here Isaiah was speaking of a "Kingdom which is not of this world."

Who is the rock that is higher than I? Who is that which is "as the shadow of a great rock in a weary land?" There is but one answer. David in the first statement has reference to Jesus only; and Isaiah, in the second place, has reference to Jesus only.

For, be it remembered, it is Jesus Christ only who stands out as "the rock that is higher than I," and "as the shadow of a great rock in a weary land." No human resort, or home can give us any permanent relief or solace. They only serve to modify the pain and assuage it, but cannot eradicate and destroy it.

Before the great rock and in its shadow we can find peace, comfort, and loving care. It is a place of real safety. It is the place where we may lay down our burden and rest. "Cast thy burden on the Lord and he will sustain thee." Rest shall here come to the weary. "Fear not, I am with thee." He will remain with us, come what may. "I will never leave thee nor forsake thee." Are not these glorious and most transcendent thoughts! They are truths from the very throne of God.

"Lead me to the rock that is higher than I." Yea, even higher than the angels. It is a prayer; the noblest and sublimest one in the Old Testament. It is the Christian's prayer when he would be nearer to his God. It is the sinner's prayer when he would have his burden of sins rolled away. It is the Christian's hope; the sinner's salvation.

When we get to the rock that is higher than I, we can truly say, "I know that I have passed from death unto life." This too, is a noble realization.

The great fact remains that there is a rock that is higher than I; and there is a shadow of a great rock in a weary land. These clearly point out to us that there is a genuine "assurance of hope," and that hope has its realization, completion, and fulness in Jesus Christ our Saviour.

May I not call this "rock that is higher than I," and "the shadow of a great rock in a weary land," the "Delectable Mountains" of God. On these mountains Jesus is with us, and his Father is with us. Was he not on the Mount of Transfiguration and on Mount Calvary? Therefore, oh Spirit, lead us to that rock, and to the shadow of that rock; and though your life shall be "one day," which to your mind shall be "Neither day nor night," but only twilight, yet "at evening-time it shall be light."

"Before that rock all shadows shall be swept away. In the shadow of that rock shall no sin be; and when the evening shall come to you and to me, then we shall stand in the evening of our life and look out upon "new heavens and a new earth, wherein righteousness" and eternal peace dwell.

The same Spirit will so gladly lead us onward and upward to the rock that is higher than I, and to the shadow of a great rock in the weary land. Then, oh I beg you, I persuade you to let your prayer be, "Lead me to the rock that is higher than I." We have pains and sufferings, and sorrows and trials and disappointments of life, and even death.

So, let us learn a beautiful lesson taught us by one of God's lowly creatures, but nevertheless the work of his hands. That lesson

comes to us from the deer. When the weather is cool and pleasant, and the brooks are shady and babbling in every beautiful glen, the deer will feed in the lowland. He grazes in the valleys, in the nooks, and drinks from the beautiful streams that flow in all directions. He takes life easy. In time of rain every leaf is a little cup of sparkling water from which he may slake his thirst. But let the sun shine bright and hot, let the day grow intensely burning; the ground is parched and burning; the beautiful little streams dry up, the clouds send down no refreshing rain. Under such troubles the deer, with unerring instinct and powers of knowledge will climb the mountain, and away off in some shady nook, some sequestered glen, he goes to some inviting familiar spring, and there at this fountain, and from its cool and limpid waters he drinks and is satisfied.

It should be so with the Christian. He should in ordinary times derive complete comfort and consolation from the common scenes of his every day life. At these times he may, with great pleasure, drink in joy from human friendships and love. At these times he should be able to find daily blessings and joys to fill him with daily delight and pleasure.

But sometimes seemingly God withdraws the effulgent brightness of his countenance. He permits his children to suffer, to have pain and sorrow, to weep and cry, to suffer and die, to be sick and sorrowful, to be tempted and even to fall; then as the deer goes to the mountains and seeks out a beautiful glen with its spring of limpid waters, so let us flee to the rock that is higher than I, and to the shadow of that rock in the weary land.

Guided by the spirit of all true grace, let us climb the mountain of God's eternal grace and his pleroma of mercy. If we do this, we are assured that, away up that mountain we will find the smitten rock of Horeb, where we may drink of that gushing fountain, of which if a man drink he shall never thirst.

We are all pilgrims on a journey. Our journey leads us from Ur of the Chaldees to Palestine, the land of promise, the land which flows with milk and honey. Yes, dear old pilgrim, dear young pilgrim, weary traveller through this sad and weary world, let us give you a word in season for him that is weary. "Lead me to the rock that is higher than I." Let that, my fellow pilgrim, be your daily, constant prayer.

Some of you are young and do not expect to go, but you may. Some of you are joyful and not ready to go, but you may. Some of you are full of young life, and do not yet want to go, but you may. I have seen them go. Last of all, and thinking of myself, you are warned by the gray hairs that in their snow mantle your intellectual brow, and by the many furrows which have traced their history of sadness, sorrow, sickness, and death, that you will soon, ah, too soon, be passing away.

Look at the old man. His best days are gone, gone beyond recall. His steps are tottering, his hand is trembling, his form is bent, the eye is dimmed, the ear refuses to hear, his face is wrinkled, all remind you that soon "the silver cord will be loosed, and the golden bowl broken." Are you ready?

This is a picture, but this is a true picture. It is a word painting, but the Master painter declares it is true. It is a story, but its setting is in fact. It is history.

Look again, and in looking you look over the eternally changing past. Think for a fleeting moment, and in thinking, you remember its season of joy and bliss, of pain and sorrow, of light and shadow of sin and holiness. Ah, you, I am sure remember the many loved ones who have gone out before you. You remember the grandmother, the son, the daughter, the wife, the husband, the mother and the father. Vacant chairs left. You remember them. You cannot forget.

I know sometimes you fondly call back the merry days of sweet childhood, the bounding

fond hopes of youth, the stern realities of manhood. I would call them all back again, but they are gone. They will not listen. They will not hear me. They sternly refuse to return.

The snows and storms of those accumulated years have frosted your head and their suns have potently beamed softly into your soul-spirit.

And so, pilgrim, you look forward to meet the great unknown, which is hastening so rapidly to meet you, and while you, because of your crudeness, cannot tell what the morrow may bring forth, yet you are obliged to feel, and even know, that you are almost there.

Again, I cry out, Spirit "lead me to the rock that is higher than I." So one by one we pastors and people are scattered. As these saints then at Rome had been or, when one by one, as they were at last, we are "gathering to our fathers."

Well, there is a way to live that we may make our end here glorious. Let us live the motto of Dr. Guthrie:

"I live for those that love me,  
For those that know me true,  
For the heaven that smiles above me,  
And awaits my coming too;  
For the cause that lacks assistance,  
For the wrongs that need resistance,  
For the future in the distance,  
And the good that I can do."

### Prayer and Importunity.

H. W. HODGE.

In the late summer of 1923, after two strenuous camp meetings, beside other duties as a church superintendent over a large territory from New York City to Virginia, I became weary in body and mind, slowed down on prayer and early rising, and began to loosen my armour and the cords of my spiritual corslet, when lo! I heard far away the sharp, quick "Yelp, Yelp" of Lucifer's Hell Hounds, and though far off I knew they were on my track. I called a halt, found me a quiet room in a hotel, and went to fasting and prayer. After a few days I recovered the keen edge of my velvet experience. I recall now that when a young lad on my father's farm near Opelika, Ala., Lee County, at fifteen years of age, the colored boys would go 'possum hunting with me in the wild woods at night. We had two fierce dogs, and when we heard their peculiar "Yelp, Yelp" we ran for the spot to find the 'possum up a persimmon tree, his tail around a limb, and his grin sardonic. But watch the conduct of those hounds. They would spring for a horizontal limb of the tree and, fastening their teeth in the wood, would swing backwards and forwards, their eyes glaring, the foam and froth oozing from their mouths, swinging clear of the ground like a man just under their quarry, uttering all the while a lugubrious growl that sounded a death knell for the 'possum.

Lucifer's Hell Hounds are on our Track! Man, man, fight and work and pray day and night, against the seductive allurements of expediency and ease. Your many activities will bury your spirituality in a grave too deep for resurrection. Yelp, Yelp! I hear those hell hounds! They are coming nearer and nearer. We must never quit our armor. Forever put aside "theistic evolution" and any doubts of Christ's virgin birth. We trample upon any doubt of our Lord's literal resurrection and glorious ascension to the throne of the universe. Lucifer's hell hounds will pursue the poor saint to the gates of heaven, and when you enter, they will leap to the bolts that secure the doors, and, swinging to and fro, will leave their slime on the very bars of the gates of glory.

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## OUR BOYS AND GIRLS

### HOW GOD HEARS THE LITTLE ONES.

#### A True Story.

Amelia M. Starkweather.

Julia was a little girl, five years old. One day, as she was playing about the house, she went into the kitchen. Now it happened while she was there, that Katie, the maid was taken suddenly very ill. She dropped into a chair, and exclaimed, "O, Julia, run quick and call your mother, and bring the camphor bottle."

She ran into another part of the house, where her mother was busily engaged in conversation with a lady, and pulling her sleeve, said, "Mama! Mama!" several times.

Her mother paused long enough to say, "Don't interrupt me, my child," and turned again to the lady.

Julia, finding she could not get her mother's attention, ran into the pantry, to see if she could not get the camphor herself. But, although she got up in a chair and stood on tiptoe, she could not reach it. Now Julia had done all she was able to do, and yet she knew somebody must do something, or Katie might die.

And what do you suppose she did? With the help of a chair, she climbed upon the dining table, and knelt down, and said, "Dear Jesus, Katie's awful sick, and I can't make mama hear, and the camphor bottle's too high; and won't you please make Katie well."

She then went into the kitchen, and said, "You'll feel better now. I asked Jesus to make you well."

Katie, who was a Catholic, heard her through the door which was open, told it afterwards, and said, "I did get well right away."

When her mother asked why she climbed upon the table, Julia replied, "I thought I would get just as near Jesus as I could, and maybe He would come the rest of the way."

Children, that is the way to do in any time of trouble. Get as near to Jesus as you can, and he will come the rest of the way, but He can hear you just the same down low as up high.

This same little Julia was a very bright child, and good usually though sometimes she was a very naughty girl, as I will tell you. She was so naughty, one day, her mother told her she must go into the next room and stay till she was a good girl. She went out crying very hard, but in a little while said she would be good, so her mother told her to come in, but she didn't look just right. There was no smile on her face, and very soon she had to be sent out again; and again she came in with a promise to be good, but her mother had to send her out the third time.

Now, Julia got very angry; she screamed and banged the chairs about, and made a great noise for a few minutes. Pretty soon the noise ceased, and her mother went close to the door and listened. She heard her saying the little prayer she had been taught. "Dear Jesus, bless papa, and mama, and Julia, and sister, and make me a good little girl for Christ's sake, Amen."

Her mother opened the door very softly, and there she was on her knees; she got up with a very sweet smile, and said, "I'm a good girl now mama. I was so awful naughty, and felt so dreadful bad, I said to myself, 'I guess I'll say my prayers, and maybe Jesus will help me to be good.' And sure enough, she was just the best girl you ever saw. This is a true story, every word of it. When you are tempted to be naughty, little children, try the same medicine that Julia did, and see if it does not help you.

Dear Aunt Bettie: I surely enjoy reading page ten of *The Herald*. I am so glad to be able to say with all the cousins, that I too am a Christian. I love Jesus with all my heart. Praise his name! I'm a little Maryland girl only fifteen years old. My father is a minister, and I am very glad of it, because precious people are dying without Jesus and laborers are needed in the vineyard. Last summer my

girl friend and I sang in a tent meeting on the western shore of Maryland. We really found pleasure in working for our Master. We expect to sing this summer again in a meeting with my father. I play a banjo and my girl friend plays a guitar. I would be very pleased to hear from any of the boys and girls. Hallelu Smith, I surely enjoyed your letter in *The Herald*, Feb. 20th.

Minnie L. Hope.  
East Street, Delmar, Md.

Dear Aunt Bettie: Will you please let me visit your page again? We have subscribed for the dear old *Herald* again this year. I love to read Aunt Bettie's pieces and those good sermons and that wonderful Sunday school lesson each week, and so much good news from many lands. I am so glad to hear Dr. Morrison is improving. I hope he will soon be enjoying health again. If I could I would tell you and the cousins how glad I was when I heard Mr. Herbert Hoover was elected for our President this time, because he is not for whiskey and Mr. Smith is, and many thought if he had been elected the open saloons would be here again, and it seemed to me like that would be more than I could stand to see. I thought like Sister Thomas said, I thought there were enough women voters to vote Mr. Smith out. It took fasting and much praying and right voting to get him elected. I am praising and thanking God for a good president. Dear readers, just think if the saloons were here there would be so many children without a home or a piece of bread, and so many more people without Christ than there is now. I will leave you for this time. God bless you one and all, is my prayer.

Nancy Auston.  
Trade, Ala.

Dear Aunt Bettie: Will you let another little Alabama girl join your happy band of boys and girls? I am in the fourth grade. I go to the M. E. Church. I live on the farm, I like it best. I like to feed the pigs and calf and chickens and gather the eggs and play in the sunshine and breathe the pure air. I have four sisters and one brother. My papa takes *The Herald* and I enjoy reading page ten. Papa and mama belong to the M. E. Church. I hope Mr. W. B. will be feeding his chickens when this arrives so I can see it in print. With love to Aunt Bettie and all the cousins,

Ruthie Auston.  
Trade, Ala.

Dear Aunt Bettie: We have been taking *The Herald* for a number of years and I sure do enjoy page ten. I have written to page ten and I had my letter printed. Well, I guess the first thing to do is to describe myself. My birthday is April 25 and I am thirteen years old. Who is my twin? I am about five feet, six inches tall and weigh about one hundred and eight and one-half pounds. I have long brown curls and have a fair complexion. I go to High School and am in the ninth grade, and I like all of my teachers. I have nearly five miles to go to school. I go to the Nazarene Church and Sunday school and enjoy it very much. I live on a large chicken farm of one hundred and ninety acres and we have many good times. I am saved and sanctified and I hope all of the cousins can at least say they are saved and that most of them can say that they are sanctified too. I thank the Lord for all that he has done for me. One day in school I had an awful pain over my eyes and I could hardly stand it. I asked the Lord to help me and not so long after the pain was gone, whereas they usually hang on for a long time, and I praise the Lord for helping me. A few years back the Lord healed me from scarlet fever, and I was only sick three days. Some day I hope to be a missionary in Africa. I think of those poor heathen people who know nothing whatever of salvation. I have written some stories and have got 50¢ a piece for them and am saving the money for missionary books, and soon

I will start saving the money for missionaries and missions. I am writing to a little girl near my age who lives in Africa and works for a Miss Robinson by Fitkin Memorial Hospital. Her name is Sentikle Mapalala. I think it would do some of the cousins good to get a correspondent in some foreign land.

Well I must close or by the time Aunt Bettie gets done reading this, Mr. W. B. will be back from planting seeds—as I hope that is where he will be. Much love to Aunt Bettie and the cousins.

Lorraine Schultz.  
Rt. 9, Box 185, Grand Rapids, Mich.

#### "His Delight."

The Lord our God will we serve,  
And His voice will we obey,  
Let my mouth be filled with thy praise  
And with thy honor all the day.

Remember them that are in bonds,  
As bound with them,  
Let the peace of God rule in your hearts,  
For we ought to obey God rather than men.

Honor the Lord with thy substance  
And with the firstfruits of thine increase;  
The Lord lift up his countenance upon thee  
And give thee peace.

He that loveth his brother  
Abideth in the light,  
Give alms of such things as ye have,  
For the prayer of the upright is His delight.

Lorraine O. Schultz.

Dear Aunt Bettie: I was reading *The Herald* this morning. I read the Boys and Girls' Page, and I found in one letter a girl had written and said her birthday was June 23rd, and she asked if she had a twin. That is my father's and my birthday. I will be fourteen my next birthday. I haven't seen only one letter from Tefft. I am a Christian. We have prayer meetings every Wednesday and Friday night and we can hardly wait from one time to the next. We have preaching every other Sunday morning and evening and today is the Sunday he is here. His name is Rev. Harry Illingworth; he sure preaches the true gospel. I go to Sunday school every Sunday. We have had quite a few boys from Asbury, and two of the Professors, Bro. Harold Hilliard, and Bro. Fred M. Essig. The first ones that were here were Alex Reid, one of our home boys and bringing with him different times boys from the school. But the first real revival we had was when he came during Christmas vacation bringing with him Bro. Paul Pappas, Bro. Horace Booker, and Bro. Hotchkiss. That was in the year of 1926 that was the first time we had the true gospel preached here since I can remember. I was saved and many others during that meeting. We have had many good meetings since that. And we always look forward for the Asbury boys to hold meetings in the summer. And some of the others were the Cochran Brothers, Bro. Redford, Priddy, and Mrs. Alex. Reid. They sure know how to preach old-time religion that saves and sanctifies. *The Herald* comes to our home every week and we look forward to the strength and help we get from it. As this is my first letter to *The Herald* I would like to see it in print. My letter is getting long, so will close. With love to Aunt Bettie and all the cousins.

Lucille Seegrift.  
Tefft, Ind.

Dear Aunt Bettie: Will you let a Louisiana girl into your happy circle? I have never written before but hope you will let me have space for a short letter, for every one says Louisiana is behind anyway. Well, I guess you want to know what kind of a person is writing so here goes. I am a little over five feet tall and weigh one hundred pounds. I have black curly hair (bobbed) and dark complexion and brown eyes. My age is between fifteen and twenty years old. Who can guess my correct age. I finished High School last year, but I'm not going to school anywhere this term, but planning to go this fall. I am a great hand to read. I have been reading the Bible here of late and the Door-step Bible School has given me a Testa-

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ment for my work. I am a member of a Bible class here and this work is new to me, but I enjoy it. I have a sister that will finish High School this year. I have only one sister and no brothers. My mother and father are living. I have a request to make of you all. I have an uncle who is very sick and has been for about three years with T. B. His name is H. J. Gryder and he lives in Cannon City, Colo., care Tremont County Hospital, and he has been confined to his bed most of his time and not expected to live long. If all of you that can and would write him a letter and send him some good reading matter, something that will cheer him. I'll go now hoping to see this in print for several reasons; the main one is I want my uncle to receive some cheer and comfort through the mail. I want everyone who reads this to write me a letter. Now boys, I mean you same as the girls.

Girdia Jarrell.  
Chatham, La.

Dear Aunt Bettie: Rap! Rap! Rap! Good morning Aunt Bettie. Will you crowd over and make room for a West Virginia boy in your circle of happy boys and girls? I have only been reading *The Herald* about two months but *The Herald* and I have become great friends. I like to read page ten very much, besides all the rest of the good reading that always is in *The Herald*, especially *The Crucifixion* of John Henry Huston. I think it is the most wonderful story that ever was written. I am wondering if one of you cousins would send me the first two chapters of the above named story, as I want to keep a record of it. I urge that all of you cousins that will to read it. I am proud to say that I have found Jesus and I find great joy in trying to live a Christian. In answer to Bernice Lorence Williamson's questions: Noah was about 120 years building the Ark, and it rained 40 days and nights. How many were saved in the Ark? Must close as I am taking up too much space. If Mr. W. B. does not get this I'll come again some time. Asking you all to pray for me that I may live a devoted Christian life. All that wish to may write to me.

Herman Moore.  
Progress, W. Va.

Dear Aunt Bettie: Will you let another Alabama girl join your band of boys and girls? I am four feet, five inches tall and weigh seventy-four pounds. I am ten years of age. I am going to school. I am in the fourth grade. I go to Sunday school most every Sunday. My father takes *The Pentecostal Herald*. I like to read page ten. As this is my first letter to *The Herald*, I hope to see it in print.

Nora M. Auston.  
Trade, Ala.



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## FALLEN ASLEEP

"CALLED, CHOSEN, FAITHFUL."

Rev. 17:14.

A tribute to my husband.

Abbie C. Morrow Brown.

On May 20th Arthur L. Brown passed away. His birthday was May 26. Sometimes, referring to it, he would say, "I am a May flower." And he was. As beautiful in his life, and as fragrant as the roses, sweet peas, syringas and nasturtiums that he planted and watered and loved best, up here on Zion, the God-given name of the hill where our home is located. "Quietness and confidence" in God best describe his daily life. Isa. 30:15. Once when a friend was ill, with no hope of recovery, the friends gathered to pray for her, asked for a peaceful, painless ending. In the Spirit he cried out, "You came to give life and to give it more abundantly." John 10:10. God answered his cry.

At the end as we stood near him, I was led to repeat these lines I had known years ago and forgotten until this trial:

"Measure thy life by loss and not by gain,

Not by the wine drunk, but by the wine poured forth.

For love's strength standeth in love's sacrifice,

And he who suffers most has most to give."

As I finished a friend said, "As you spoke the words 'poured forth' his life went out.

I said, "Is he gone?" It was like God to have it so.

"O magnify the Lord with me, and let us exalt his name together." Psa. 34:3. He is fulfilling to me, "I have loved thee with an everlasting love." Jer. 31:3. And my joy answer is, "Thou remainest." Heb. 1:11. And so—

"For the loved dead, I cannot bind My soul to grief.

For is it not as though the rose, that Climbed my garden wall,

Had blossomed on the other side?"

Death doth hide But not divide,

He is but on Christ's other side, He is with Christ, and Christ with me,

In him united, still are we."

### CAIN.

The readers of The Herald will be sorry to hear that Sister W. R. Cain has gone home. She took her departure July 2, after being stricken almost a year. Her many friends of the holiness ranks prayed for her recovery but God ruled otherwise and took her to himself.

Her account with God was settled long ago. She was saved when a child and sanctified 25 years ago. She lived her religion every day. She cared nothing for empty profession. Hers was a real possession. Nothing but radical holiness satisfied her. She was uncomplaining in her life though for many years she stayed at home while Brother Cain was in the evangelistic field. She will be missed by the many who knew her and especially by those who attended the Kansas State Holiness Camp. She was an efficient assistant secretary of the camp and carried most of the burden.

Our prayers go out for Brother Cain that he may be sustained in these lonely hours, but Jesus will take him through till they meet over yonder.

Her funeral services were conducted by Rev. E. M. Smith, an old friend of a quarter of a century, and her body laid to rest in Wichita, Kansas.

### OSBORNE.

Rev. Essie Osborne, who a number of years ago took her Theological credits from Asbury College, went home to heaven June 8, 1929. For years she was in the evangelistic field, and forgetful of self, labored to bring lost souls to Christ. When urged by friends to rest, she would say: "I must be about my Father's business."

Her illness lasted more than a year. She suffered intensely but would say: "There is not a spark of unbelief in me. I am ready to go to sleep and wake up in the arms of my Lord."

She loved The Pentecostal Herald and its teachings of full salvation.

REV. C. L. LEWIS, President.  
Mt. Vernon, Ohio.

REV. H. E. WILLIAMSON, V-Pres.  
Marion, Ohio.

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Miss Anna McGhie, Akron, Ohio.

Miss May C. Gorsuch, Chicago, Illinois.

Miss Ollie B. Tanner, Rensselaer, Ind.

REV. E. E. SHILTZ, Secretary.  
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## HOLLOW ROCK CAMP MEETING TORONTO, OHIO August 1st to August 9th, 1929.

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COME

Not far from East Liverpool, or Steubenville, Ohio  
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Her family and hosts of friends miss her and mourn for her. We can still hear her say: "Dears, let's make sure of Heaven."

Mrs. S. McNow.

but although they being dead, yet are speaking through their good works. May we emulate his example.

A Friend.

### DELL.

P. J. Dell, Sr., of Waycross, Ga., was born July 8, 1853, and died Dec. 14, 1928. Brother Dell was converted early in life and united with the Methodist Church, South, of which he remained a member until he was called to his reward. He was the faithful father of eight children, six sons and two daughters. His father, Philip J. Dell, was a Methodist circuit rider.

Brother Dell invested in and helped to support the work that has been done here in the Union Tabernacle. One young man who was converted in the Union Tabernacle in the first meeting we held in Georgia has received his degree from Asbury College and gone out to win others to the Master.

Rev. Allen, pastor of Trinity Methodist Church, of Waycross, Rev. Clary, pastor of the Hebardville Methodist Church, and the writer had charge of the funeral. We hope to meet dear Brother Dell some day in "our Father's house."

Rev. Harvey B. Hysell.

### RICHARDSON.

Philo M. Richardson, of Magnolia, Iowa, departed this life June 5, suddenly and alone. His ten-year-old grand-daughter found him dead on the kitchen floor when the rest of the family were in Idaho, on account of the illness of the boy's maternal grandmother. Mr. Richardson had suffered two strokes previously, the last one occurring last December. He recovered sufficiently to keep house for his son and two motherless children.

He was born October 19, 1848, was united in marriage with Miss Mary Downs, March 17, 1877. His wife died some ten years ago. He leaves his son Ralph and three grandchildren to mourn his departure.

Brother Richardson was a devoted friend of The Herald, having taken it for many years. He was also generous in purchasing books which he distributed among his friends.

Such lives as that of Brother Richardson have not been lived in vain,



## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson V.—August 4, 1929.

Subject.—Belshazzar's Feast. Dan. 5:1-7:27.

Golden Text.—Be not drunk with wine wherein is excess. Eph. 5:18.

Time.—About 538.

Place.—Babylon.

Introduction.—It would be both profitable and interesting to give here an extended account of ancient Babylon; but both time and space forbid. We must be content with some few important facts of her history. The exact date of the origin of the city is unknown, but it was not long after the flood. Some place the date at about 120 years following that event. It seems to have been closely connected with the building of the tower of Babel.

I find some differences of opinion among writers of ancient history as to the size of the city. A Bible Dictionary lying before me says its walls were "50 miles in circumference, 300 feet high, and 75 feet wide." The reference given is Jeremiah 51:44-58; but such figures are not given there. In Arnold's S. S. Notes the figures given are 56 miles in circumference, 300 feet in height, and 87 feet in width, or thickness. Somewhere in that neighborhood, I suppose will be correct. According to these figures the city included within her walls not less than 200 square miles.

The Euphrates river ran through the city. It must have taken good engineering to build such a wall over that immense river at its inlet and its outlet. There was also a canal leading from the river underneath the city wall, and emptying into lake Nitocris. When Cyrus captured the city, he enlarged this canal, and drew of the water of the river to such an extent that his army entered the city by way of the river-bed.

Belshazzar the young king (he was not yet 20 years old) was a sub-king, ruling jointly with his father Nabonnedus, or as it is sometimes spelled, Nabonidus. From what can be learned of him he must have been a profligate young pagan. It is not at all probable that the army of Cyrus could have approached the city without being detected. No doubt Belshazzar and his people thought themselves secure within those mighty walls. Maybe the young ruler thought to bid defiance to the enemy by calling for a feast and a drunken revel at the height of the siege.

If you will read Jeremiah 51:44-58, you will learn that long before Belshazzar's feast God had declared that Babylon should be destroyed. But, as a matter of fact, the city persisted in some fashion for some centuries after the beginning of the Christian era. There was a colony of Jews there in apostolic days. St. Peter wrote his first epistle there. (See 1 Peter 5:13). I am fully aware that a tremendous effort has been made to make people believe that Babylon here means Rome; but there is no evidence in history to prove the claim. I suppose such a thing would never have been thought of, had it not been absolutely necessary to get Peter to Rome in order to make him the first pope. But Peter never claimed nor exercised such an office. Nor does any one know for certain that he was ever in the city of Rome.

One thing is certain: old Babylon that once ruled among men, is now but a heap of ruins inhabited by ravenous beasts. It has become the retreat of archaeologists and curio hunters. The word of God stands true forever more.

This thought may be added: Debauchery is never safe. Men may revel in gluttony and drunkenness, but the avenger, like a sleuth-hound, is ever on their track. Some day the monster will close in on them, and doom will be settled forever.

### Comments on the Lesson.

That was a big feast—"a thousand of his lords," the grandeur of the realm. Young as he was, he already had his haven full of wives and concubines. These joined in the feast, and helped the men to desecrate the sacred vessels that had been brought from the temple in Jerusalem. In the midst of their feasting, drinking and sinning came the hand of a man that wrote the mysterious words on the wall of the immense hall in which they were carousing. The king's loins strength gave way till his knees smote together. What could those words mean? The wise men were called in, but could do nothing. Consternation filled every heart in the hall. Confusion reigned to such an extent that the queen was aroused in her apartments, and went in to see what the trouble was. She suggested calling for Daniel who, she thought, would be able to solve the mystery. If he could do so, the king promised him great honor and high position in the affairs of the kingdom.

17. Now read this verse and learn the meaning of manhood: "Let thy gifts be to thyself, and give thy rewards to another." May God pity the man who compromises the truth for position. Daniel was a real man. He was the king, while Belshazzar was the slave.

18-23. There is no reason to comment on these verses in order. Their meaning is clear. But note the courage and the faithfulness of Daniel. He was now growing old, and had been in captivity nearly all his life; but it had not cowed him. One takes off his hat to such stalwart, unbending manhood. He had lived and toiled through the reigns of several kings. He had seen Babylon, much of it, built and beautified under the hand of Nebuchadnezzar. He had witnessed his greatness, his sin against God and men, his insanity when he was driven from among men and ate grass like an ox, his restoration to sense and to his throne, and his final fall. Now he has the courage to stand in the presence of his grandson, and to tell him the whole story, and to remind him of that old ruler's forgetfulness of his obligation to Jehovah. The last hour of that dynasty had struck. Doom was at the gates; and drunken Belshazzar and his beastly guests must answer the call, and answer it in blood.

24 to 28. Mene, mene, tekel upharsin.—Awful words. Take Daniel's explanation. Peres is the singular of upharsin. To this day one reads these mystic words with a certain degree of awe.

I am just thinking how applicable these words are to the lives of multitudes in all ages. Can we read them,

and retrospect our past with perfect composure? I confess that when I contemplate my years that are gone, I have no joy except under the blood of my Savior. Place God's word in one end of a balance and yourself in the other, but deny the efficacy of Calvary's blood. Try it, if you dare. Thank God for that precious blood! It is our only hope, our only plea! But, blessed be God forever, it is all we need!

### REQUESTS FOR PRAYER.

Mrs. J. W. R.: "We are in deep distress and ask that you pray that God will deliver us."

L. A. A.: "Please to pray for my son that God may fully restore him to health."

Mrs. L. C.: "Pray for our coming revival at Whittier, N. C. Also for a widowed mother who has throat trouble."

Mrs. D. F. Z.: "Pray for me and mine, and for an adjustment of my financial affairs; about to lose my home."

Mrs. M. M.: "Pray for me as I have a cancer that is giving me much pain. My only hope is in God, our Father."

W. C. S.: "Please pray that I may be converted and healed."

A reader: "Pray that if it is God's will I may be restored to health, and be renewed with the Holy Spirit."

Let every one who reads these lines pray for a mother who is a nervous wreck. She is unsaved, but God can save and heal her.

### A CRY TO ARMS.

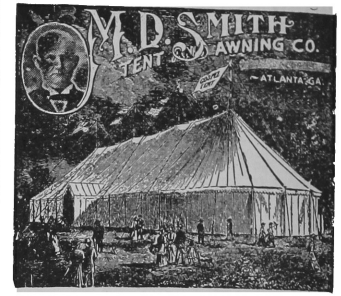
Ray N. Johnson.

War! Blood! Death! Hell! Terror! Degradation! Sin! All of these and more make up warfare. When America entered the war a cry to arms resounded throughout these United States. Enlist, mobilize, train, fight, were the words on the lips of children, men and women. Foes were within and without. Our nation must be defended. A Cry To Arms! A Cry To Arms! It was this cry that sent men by the thousands to don the kahki and go out in defense of a nation they loved. Some went to return—some never to return. The armistice came, sighs of relief and prayers of thanksgiving went up to God. The war was over. No more would we hear the awful cry to arms.

But today a cry to arms is heard. We must sound it as never before. We must again mobilize, train, fight. In defense of what? In defense of righteousness. David said: "Wilt thou not revive us again, that thy people may rejoice in thee?" That's the Christian's cry to arms. Today we are facing dangers and perils and foes that must be fought. Let us look at some reasons why a cry to arms is heard today.

### Lost our God Consciousness.

People live today in sin with no thought or consciousness of God's wrath and condemnation. Christians live among fields of service and lose sight of the dripping blood of Calvary's brow, and the breaking heart of a crucified Lord who died that a world might be saved. Churches build—and exist—but no beacon light



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of faith pierces the darkness and calls home to God. A Cry to Arms!

### Lost Our Fear of Sin.

Compromise, cowardice and corruption, have so cowed us today until no messengers appear before the walls of Zion to warn. No Jonah appears to break a city to pieces and bring a king and people to sackcloth and ashes. No John the Baptist dares to stand and cry "repent." We sleep and Jesus in his infinite mercy carries and millions are steeped in sin—while an endless cataract pours its human cargo into Hell. A Cry to Arms!

### Hell Has Turned Loose.

Why? Is God asleep? Is God too little that the job he created has grown to such proportions that he cannot handle it? The reason Hell has turned loose is because we have turned loose of heaven.

You say from this picture it would seem you are a pessimist. No! Look with me now as I close. I see a battlefield, a terrible conflict is raging, dead and dying are strewn across the waste and devastated land. An army darkened with the fury of hell and dressed in power of a devilish hierarchy seems to be pushing a minority back into the hills. True, it is they have retreated into the hills. But now, what is this I see! New recruits, a new charge? No! It's the same group of people who were fighting and retreated, but they ride like new men. What is that banner I see held aloof? "I will lift up mine eyes unto the hills from whence cometh my help—my help cometh from the Lord." Who is that rider at the front who rides like a veteran and seems to know just what to do? It must be Jesus.

Let us beat a retreat long enough to look unto the hills and get help from God. Then let us charge and fight as Jesus fought—with the sword of the Spirit. Then, a nation will hear of God and his redemptive grace and thousands will be saved. Reader, will you enlist? Now!

"If God be for us who can be against us."



**DEDICATED TO BROTHER MORRISON, THE EDITOR OF THE PENTECOSTAL HERALD.**

I've been thinking for some time  
In this California clime,  
I should speak a word or two  
Of cheer and praise  
To the editor of The Herald  
With its banners all unfurled  
For a full and free  
Salvation in these days.

Brother Morrison, I will say,  
You have been my strength and stay  
Through your paper with  
Your message clear and bright.  
As I get it every week  
And its help I truly seek  
Through God's Spirit to keep  
Meek through Gospel light.

May God make you well and strong  
As you journey, journey on,  
And give you many  
Blessed happy years.  
With His sanctifying power,  
Give you fresh, daily showers,  
And keep you ever free  
From doubts and fears.

I have never seen your face  
But through sanctifying grace  
We shall meet in blessed  
Realms beyond the sea.  
So I thank you for your faith  
As it spans the world in space,  
So that many may enjoy  
Sweet peace with thee.

From Brother F. B. Pletcher, 1507  
Bay View Ave., Wilmington, Calif.

**EVANGELISTIC AND PERSONAL.**

We have just returned from Winnipeg, Manitoba. After spending a year in pastoral work there, we are again entering the evangelistic field and will go anywhere for just freewill offerings. Have had many years' experience in pastoral and evangelistic work. Present address, Rev. R. Wilkinson, 1106 Orleans Ave., Keokuk, Iowa.

Wm. S. Runyon: "We wish to recommend our dear Brother Wilkinson to those who may be looking for help. You will find him a true holiness preacher, that you can trust in the exposition of the word and without any fads. Firm as a rock with compassionate love."

Community Upbuilding Campaign will be held under the auspices of Eckerty Holiness Association; it is interdenominational. Hear the Todd Evangelistic party, August 2-11, 1929.

Workers—Rev. William H. Todd, D. D., pastor of the First United Brethren church of Terre Haute, Ind., evangelist in charge.

Miss Pauline Todd, Music Director, Soloist, Children's Specialist, of Terre Haute, Associate Evangelist.

Miss Lucille Todd, the daughter of Rev. William H. Todd, an accomplished musician, will preside at the piano and assist in children's work.

Accommodations—The Tabernacle located in a beautiful grove near Eckerty, Ind., offers comfortable accommodation, ample parking space on the ground, abundance of good water, beautiful shade. Dormitories for women and dormitories for men, with dining room on the ground. Entertainment at reasonable rates.

Order of Service—Children's meeting 9:00 A. M., sound gospel preaching; Bible study 10:30 A. M., inspirational singing; people's meeting 2:00 P. M., great fellowship; Gospel service 7:30 P. M.

Invitation—Christians of every faith are urged to support this campaign. The public is most cordially invited. Spend ten days with us in spiritual retreat and wholesome recreation. Lizzie McBurney, Sec.

**LIGHTHOUSE MISSION  
St. Louis, Mo.**

Lighthouse Mission has been, and expects to remain an Interdenominational Holiness Mission Work. St. Louis and its environs has a population of a million people. There are not likely over 1,000 holiness people in the city, hence a very great need of a place where real wholesome Scriptural Gospel of full salvation is preached and taught the year round.

A most cordial invitation is extended to all authorized holiness preachers, evangelists, college presidents, deans of evangelistic institutes, professors, editors of holiness papers and holiness laymen to visit Lighthouse Mission when in or passing through the city. Our address will be found in the public directory at Union Station. Regular weekly services, Wednesday, Thursday, Friday evenings, and a full day on Sunday.

We are slated for one of the National Conventions with Dr. Butler, President of The National Holiness Association this fall or early winter. We wish to commend and recommend Mr. and Mrs. C. S. Box, young people's workers, who had charge of the young people's meetings at the Wilmore camp meeting this year and who are engaged there for 1930. They are a product of Lighthouse Mission and are always and everywhere its loyal supporters.

Rev. E. P. Phillips was elected to fill out the fiscal year as Superintendent of Lighthouse Mission (which ends with September) at the June monthly meeting of the Board of Directors.

Lighthouse Mission Publicity Man.

**CHURCH MUSIC.**

Music is an important part of public worship, and in order to be acceptable to God, his praises in song must be offered in spirit and in truth. While the singing of solos, duets, or anthems are often helpful, yet it must be admitted that the singing of hymns and spiritual songs by the congregation is of far more importance because all may take part in it.

Newly-formed congregations often have a great longing to possess a pipe-organ, when the truth is, a piano, especially a grand piano, has many advantages over the organ. For one reason, it is a staccato instrument, and it is therefore better fitted to keep a congregation together in singing. Again, it is not so expensive as an organ, and it is usually an easy matter to find one who can play.

The purchase of a pipe-organ is often a step in the wrong direction. It involves extra expense such as the hiring of an organist and the purchase of special music, and usually there is an attempt made to attract and to entertain the world with artistic music. All this is detrimental to the true spirit of worship. And in this connection we may mention the tendency of song-leaders to turn the song service into a singing-school, striving after artistic effects, or urging the people to sing loud in order to produce a great volume of sound. All this is wrong for our praise must be genuine if it is to be acceptable to God.

Thomas W. Shannon.

# Central Holiness Camp Meeting Wilmore, Kentucky. July 25th to August 4th

Rev. C. W. Ruth, Rev. C. F. Wimberly, and Rev. H. C. Morrison will be the preachers. Mr. and Mrs. S. C. Box will have charge of the Children's and Young People's meetings. Prof. Kenneth and Eunice Wells will have charge of the music.

Let all the people rally to this time of refreshing from the presence of the Lord. Write to Mrs. O. C. Garvey for rooms in the women's dormitory, to Mrs. W. F. Wyatt, for reservations in the Men's dormitory. The W. C. T. U. will have charge of the dining hall, which means that first class meals will be yours at a very reasonable price.

Ministers entertained free.

Remember the date, July 25 to August 4, and don't fail to be with us. Write Prof. W. D. Turkington, Wilmore, Ky., for information relative to the camp meeting.

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For Catalog write

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WILMORE, KENTUCKY.

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HENRY CLAY MORRISON, D.D., President.

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### BETHEL ACADEMY

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For Bulletin, address

PRINCIPAL, GEORGE B. BURKHOLDER,  
WILMORE, KENTUCKY.



## EVANGELISTS' SLATES

**ADAMS, T. J.**  
(809 West 6th St., Oklahoma City, Okla.)  
Quinton, Okla., July 16-August 1.  
Open, August 1-15.  
Hodgins, Okla., August 16-Sept. 1.

**ALBRIGHT, J. PAUL AND MARION.**  
(552 Fairfield Ave., Akron, Ohio)

**ALEXANDER, HARRY M.**  
(1012 Howard Ave., Jeffersonville, Ind.)

**ALLEN, ERNEST C. AND WIFE.**  
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

**ANDERSON, HERBERT J.**  
(The Soldier Evangelist)  
(313 Cedar St., Aitkin, Minn.)

**ALBRIGHT, TILLIE McNUTT.**  
(2218 Tuscarawas St., Canton, Ohio.)  
Moers, N. Y., July 27-Aug. 11.  
Richland, N. Y., Aug. 18-Sept. 2.

**ARTHUR, F. E.**  
(240 N. Waller Ave., Chicago, Ill.)

**ASBURY GOSPEL TEAM.**  
(Kirkpatrick, Crouse, Moore, Erny)  
Titusville, Pa., July 17-Aug. 4.  
Carmichaels, Pa., August 5-18.

**AYCOCK, JARRETTE E.**  
(Bethany, Okla.)  
Portland, Ore., July 18-28.  
Nampa, Idaho, August 1-11.  
Kearney, Neb., Aug. 15-25.

**BARCOCK, C. H.**  
Douglas, Mass., July 19-28.  
Romeo, Mich., August 1-11.  
Wichita, Kan., August 15-25.  
Blackwell, Okla., August 26-Sept. 2.

**BAIRD, O. E.**  
(399 Hayward Ave., Rochester, N. Y.)

**BLEW, F. P.**  
(Olivet, Ill.)  
Harvey, Ill., July 24-August 18.

**BENNAID, GEORGE.**  
(Hermosa Beach, Calif.)  
Conneautville, Pa., (camp) Aug. 2-11.

**BENNETT, W. G. AND RUTH HARRIS.**  
Richmond, Va., July 14-August 6.

**BEYLER, A. E.**  
(413 North Plum St., Plymouth, Ind.)

**BOWEN, E. E.**  
(Lansing, Mich., Rt. 4)

**BOWMAN EVANGELISTIC PARTY.**  
(Lewistown, Ill.)

**BOX, MR. AND MRS. S. C.**  
(Young People's Workers)  
(4149 Maryland Ave., St. Louis, Mo.)  
Wilmore Camp, July 25-August 4.  
Normal, Ill., August 25-Sept. 1.

**BREWER, GRADY.**  
(Evangelist Singer and Pianist)  
(Highfalls, N. C.)

**BRYMER, ROBERT.**  
(Yamhill, Oregon)

**DUNHAM, ROYAL E.**  
(416 East 9th, Hutchinson, Kan.)  
Waco, Tex., Camp, July 17-28.

**BURTON, C. C.**  
(Delmer, Ky.)  
Marthville, La., July 14-28.  
Pleasant Hill, La., July 29-Aug. 11.  
Robeline, La., August 12-25.

**BUSSEY, M. M.**  
(224 W. Palm Ave., Monrovia, Calif.)

**CAIN, W. R.**  
(515 So. Vine St., Wichita, Kan.)

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Neshanic, N. J., July 23-Aug. 4.  
Magnolia, Ark., Aug. 9-18.  
Rice, Kan., Aug. 21-Sept. 1.

**CANADAY, FRED.**  
(310 W. North Ave., Pittsburgh, Pa.)

**CAREY, A. B.**  
(Beacon, N. Y.)

**CARTER, HAROLD S. C.**  
(Pequesa, Pa.)

**CAROTHERS, J. L. AND WIFE.**  
(10 W. 15th St., Colorado Springs, Colo.)  
Colorado Springs, Colo., July 20-Aug. 15.  
Alden, Kan., Sept. 22-Oct. 6.

**COLLIER, J. A.**  
(1917 Cephus Ave., Nashville, Tenn.)  
Brighton, Ala., July 7-28.

**COPELAND, H. E.**  
(Oskaloosa, Iowa.)

**COX, F. W.**  
(Lisboa, Ohio)

**COX, STEUBEN D.**  
(1249 N. Holmes St., Indianapolis, Ind.)  
Iowa Falls, Ia., July 7-28.  
Charleston, Ia., July 31-Aug. 18.  
Indianapolis, Ind., Aug. 21-23.

**GRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)

**CROFT, CHARLES H.**  
(1802 E. Maple, Enid, Okla.)

**DARNELL, MRS. ESTHER BROWN.**  
(Evangelistic Singer and Personal Worker)  
(1209 7th Ave., Charleston, W. Va.)

**DAVIDSON, OTTO AND WIFE.**  
(Bladenburg, Ohio.)

**DAVIS, J. W.**  
Lindale, Tex., July 22-Aug. 4.  
Open date, August 4-25.

**DAVIDSON, J. E.**  
(Bladenburg, Ohio)

**DICKERSON, H. N.**  
(2908 Newman St., Ashland, Ky.)  
Taylorsville, Ill., July 15-30.  
Ozark, Ark., August 1-11.  
Portalis, N. Mex., Aug. 12-25.  
Amarillo, Tex., Aug. 26-Sept. 8.

**DORN, REV. AND MRS. C. O.**  
(Sumter, S. C.)  
Oswego, S. C., August 4-18.  
Sumter, S. C., Aug. 22-Sept. 8.

**DUNAWAY, C. M.**  
(216 N. Candler St., Decatur, Ga.)

**DUNKUM, W. B. AND WIFE.**  
(1353 Hemlock St., Louisville, Ky.)  
Hope, Ind., July 21-August 12.  
Open dates, August 14-26.  
Calamine, Ark., Aug. 30-Sept. 8.

**DYE, CHARLES.**  
(4 Rundle Ave., Piqua, Ohio)

**EDWARDS, J. R. AND WIFE.**  
Ironton, Ohio, August 4-18.  
Carmago Camp, August 23-Sept. 1.  
E. Liverpool, Ohio, Oct. 6-20.

**EDIE, G. L.**  
(Song Evangelist)  
(Arlington, Ok., Rt. 1)

**EISLEY, A. N. AND WIFE.**  
(Black Lick, Pa.)

**EITELGEORGE, W. J.**  
(Song Leader and Soloist)  
(1107 Lawrence Rd. N. E., Canton, Ohio.)  
Boiling Springs Camp, July 25-Aug. 4.  
Springfield, Ga., August 15-25.

**ELLIS, MARY HUBBERT.**  
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

**ELSNER, THEO. AND WIFE.**  
Schnectady, N. Y., July 21-Aug. 18.  
Brooklyn, N. Y., Aug. 25-Sept. 20.  
Canton, O., Sept. 29-Oct. 13.

**ERNY, EUGENE.**  
(5709 Midway Park, Chicago, Ill.)

**FAGAN, HARRY L.**  
(Blind Song Evangelist, and Wife. Singer, pianist and young people's workers)  
62 1/2 Walnut St., Shelby, Ohio)  
Carmichaels, Pa., August 4-18.

**FLEMING, JOHN.**  
(Ashland, Ky.)  
Reading, Pa., July 19-29.  
Hollow Rock, Ohio, August 2-12.  
Cleveland, Ind., Aug. 23-Sept. 1.  
N. Little Rock, Ark., Sept. 3-15.

**FLEMING, RONA.**  
Toronto, Ohio, August 1-11.  
Bonnie, Ill., August 16-25.  
Florence, Colo., August 30-Sept. 8.

**FLEXON, R. G.**  
(Glassboro, N. J.)  
Bramwell, W. Va., July 25-August 11.  
Spotsylvania, Va., Aug. 18-Sept. 1.

**FLORENCE, L. O.**  
(Wilmore, Ky.)  
Tallow Creek, Ky., July 23-August 14.

**FRANKLIN, EDNA M.-YOUNG, MRS.**  
(Elizabeth, Evangelists)  
(Rt. 5, Maysville, Ky.)

**FRASER, R. G. AND WIFE.**  
(Evangelistic Singers)  
(Piedmont, Okla.)  
Crawford, Tex., August 4-18.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)

**FRYHOFF, A. J.**  
(Columbus, Ohio.)  
Portsmouth, R. I., July 26-Aug. 4.

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)

**GADDIS, TILDEN H.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Aliceton, Ky., July 18-28.  
Connelly Springs, N. C., July 29-Aug. 13.  
Bonnie, Ill., Aug. 15-26.  
Winchester, Ind., Aug. 26-Sept. 8.

**GALLAHER, M. R.**  
(110 S. 14th St., Salem, Oregon)

**GALLOWAY, H. W. AND WIFE.**  
(Del Norte, Colo.)

**GEIL, PAUL AND DORA.**  
(Singers and Kyrphone Players)  
So. Elliott, Maine, Sept. 15-29.  
Portland, Me., Oct. 6-27.

**GLEASON, REV. AND MRS. RUFUS H.**  
(104 W. James St., Falconer, N. Y.)

**GLENN, J. M.**  
(Young Harris, Ga.)  
Indian Springs, Ga., Aug. 8-18.  
Lincolnton, N. C., July 22-Aug. 4.

**GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio.)

**GREEN, JIM H.** (And Sunny South Quartette)  
(Box 200 Connelly Springs, N. C.)

**GREGORY, LOIS V.**  
(Waterford, Pa.)

**GROGG, W. A.**  
(418 24th St. West, Huntington, W. Va.)  
Spring Hill, W. Va., July 7-28.  
Herndon, Va., August 16-25.  
Masontown, W. Va., July 30-Aug. 15.

**HAINES, FLOSSIE.**  
(13708 Claiborne Ave., Cleveland, Ohio)  
(Evangelist and Children's Worker)  
Howard, Pa., July 22-Aug. 3.

**HAMPE, J. N.**  
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

**HALLMAN, MR. AND MRS. W. R.**  
(1534 E. 80th St., Chicago, Ill.)  
Didsbury, Alberta, July 25-Aug. 4.  
Elkhart, Ind., August 4-9-18.  
Yale, Mich., Aug. 15-25.

**HAMES, J. M.**  
(14 Maude St., Greer, S. C.)  
Port Crane, N. Y., (Camp) Aug. 1-11.  
Houghton, N. Y., (camp) Aug. 15-25.

**HARMON, MRS. DELLA C.**  
(Song Evangelist)  
(889 Camden Ave., Columbus, Ohio)

**HARRIS, E. J.**  
(Song Leader and Children's Worker)

**HARDESTY, S. P.**  
(Song Evangelist and Cornetist)  
(Lynn, Ind.)

Onida, S. Dak., July 22-Aug. 11.  
Agar, So. Dak., Aug. 12-Sept. 1.

**HAWK, M. R.**  
(711 Center Ave., Butler, Pa.)

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, O.)  
Johnstown, Pa., July 23-Aug. 4.  
No. Webster, Ind., Aug. 4-11.  
Blackwell, Okla., Aug. 23-Sept. 1.  
Grandfield, Okla., Sept. 6-15.

**HENRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
Bethany, Okla., (camp) Aug. 22-Sept. 1.  
Wellington, Tex., July 25-Aug. 11.  
Ponca City, Okla., Sept. 4-15.  
Dallas, Texas, Sept. 16-29.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Alexander, Ind., Aug. 9-14.  
Portage, Ohio, Aug. 15-25.

**HORN, LUTHER A.**  
(Mobile, Ala.)

**HOWARD, FIELDING T.**  
(198 Timberlake Ave., Erlanger, Ky.)  
Clinton, Pa., August 2-11.  
Pittsburgh, Pa., August 12-25.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Gallatin, Tenn., August 1-11.  
Petroleum, Ky., August 15-25.

**HUNT, JOHN J.**  
(Rt. 3, Media, Pa.)

**HYSELL, HARVEY B.**  
(Box 582, Waycross, Ga.)  
Choudrant, La., August 4-18.  
Coal Fork, W. Va., Aug. 22-Sept. 8.  
Chesla, Ga., Sept. 15-30.  
Keysville, Ga., Oct. 2-13.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Dyer, Tenn., August 2-11.  
Madill, Okla., August 16-26.  
Poteau, Okla., Aug. 29-Sept. 8.

**JACOBSON, H. O.**  
(830 Minnesota St., Portland, Ore.)

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)  
Lima, Ohio, Aug. 1-11.  
Beverly, Ohio, Aug. 14-25.  
Hurlock, Md., Aug. 26-Sept. 8.

**JOHNSON, RAY N.**  
(1390 Meander St., Abilene, Texas)  
Delanco, N. J., Aug. 23-Sept. 2.

**JOHNSTON, A. H. AND WIFE.**  
(Song Evangelists)  
(800 Princeton St., Akron, Ohio)  
Clinton, Pa., August 2-11.  
Hopkins, Mich., Aug. 22-Sept. 1.

**KENNEDY, ROBERT J.**  
(Singer)  
(2315 Modern Ave., Dallas, Texas)

Gerym, Tex., July 29-Aug. 11.  
Roscoe, Tex., Aug. 18-30.

**KENDALL, J. B.**  
(1127 Richmond Road, Lexington, Ky.)  
Hartselle, Ala., Aug. 15-27.

**KINSEY, MR. AND MRS. W. C.**  
(450 So. West 2nd St., Richmond, Ind.)  
(Evangelistic Singers)

**KIRKPATRICK, H. M.**  
(709 Carlyle St., Akron, Ohio.)  
Wheeling, W. Va., July 10-August 4.

**KLINE, FREEMAN S.**  
(230 Fifth Ave., Troy, N. Y.)

**KNAPP, J. F.**  
(Box 99, Cincinnati, Ohio)  
Moers, N. Y., July 27-Aug. 11.  
Portage, Ohio, Aug. 15-25.

**KULP, GEORGE B.**  
(4 Grandview Ct., Battle Creek, Mich.)  
Owosso, Mich., Aug. 2-11.  
Sunburn, Pa., Aug. 16-25.  
Lewistown, Pa., Nov. 3-13.

**LEWIS, JOS. H.**  
(Wilmore, Ky.)  
Bethelridge, Ky., July 30-August 11.  
Nicholasville, Ky., August 13-25.

**LEWIS, M. V.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Centerville, N. J., July 22-Aug. 4.  
Swager, S. C., Aug. 8-18.  
Fig. N. C., August 12-Sept. 1.

**LIDDELL, T. T.**  
(6121 Ellis Ave., Chicago, Ill.)  
Chicago, Ill., July 8-August 4.

**LINN, REV. JACK AND WIFE.**  
(Oregon, Wis.)

**LINCICOME, F.**  
(412 W. Jefferson St., Garv. Ind.)  
Ludlow Falls, Ohio, August 2-11.  
Zanesville, Ohio, Aug. 15-20.

**LONG, J. OWEN.**  
(Singing Evangelist)  
(Harrisonburg, Va.)

**LOPER, J. NORRIS. FRY, WILBUR H.**  
(Stratton, Miss.)  
Open date, July 29-Aug. 18.  
Sandersville, Miss., Aug. 19-Sept. 1.

**LOVELESS, W. W.**  
(London, Ohio)  
Middleport, Ohio, July 26-Aug. 11.

**LOWELL, B. A.**  
R. A. Root, B. F. Moss, Jr.  
Basin, Wyo., July 25-Aug. 11.  
Powell, Wyo., Aug. 14-25.  
Jackson, Wyo., Sept. 1-8.

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Garden City, Kan., July 25-Aug. 11.  
Batesville, Ark., August 15-25.

**McBRIDE, J. B.**  
(112 Arlington Drive, Pasadena, Calif.)  
Portsmouth, Ohio, July 30-Aug. 11.  
Ramsey, Ind., August 15-25.  
Cincinnati, Ohio, Oct. 6-20.  
Beech Grove, Ark., Aug. 27-Sept. 8.

**McGHEE, ANNA E.**  
(280 S. Firestone Blvd., Akron, O.)  
Sharon, O., July 26-Aug. 4.  
Mt. Vernon, O., Aug. 8-18.

**McKIE, MARK S.**  
(Holt, Michigan)

**McNEESE, H. J.**  
(New Brighton, Pa.)

**MANLY, IRVIN B.**  
(401 Cosmos Street, Houston, Tex.)

**MATHIS, I. O.**  
(2923 Troost Ave., Kansas City, Mo.)  
Woodward, Okla., August 8-18.  
Oakland City, Ind., Aug. 23-Sept. 1.  
Cape May, N. J., Sept. 6-15.

**MAWSON, RUSSELL K.**  
(Singer and Pianist)  
(202 N. Lexington Ave., Wilmore, Ky.)

**MAXWELL, SAM.**  
Cambridge, Mass., July 9-Aug. 16.  
Morganton, N. C., August 18-Sept. 2.  
Wentworth, N. C., Sept. 2-10.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Campbellsville, Ky., July 23-Aug. 4.  
Normal, Ill., Aug. 23-Sept. 1.  
Plovilla, Ga., Aug. 8-18.

**MILLER, REV. AND MRS. F. E.**  
(Lovville, N. Y.)

**MINGLEDORFF, O. G.**  
Okanogan, Wash., Aug. 1-11.

**NORRERRY, JOHN.**  
(1001 Cooper St., Camden, N. J.)  
Centre Valley, Pa., July 27-August 4.

**OWEN, JOHN F.**  
(Taylor University, Upland, Indiana)  
Connelly Springs, N. C., July 28-Aug. 6.  
Indian Springs, Ga., Aug. 8-18.  
Circleville, O., Aug. 23-Sept. 1.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Salvisa, Ky., July 22-Aug. 4.  
Oswego, S. C., August 6-18.  
Open dates, Aug. 19-Sept. 1.

**PATZSCH, EDDIE E.**  
(Song Evangelist)  
(624 Oak St., Liverpool, O.)  
Wheeling, W. Va., July 10-Aug. 4.  
Hammondsville, Ohio, Sept. 1-15.

**POCOCK, B. H.**  
Cleveland, Ohio, Aug. 28-Sept. 1.

**POLLITT, S. H.**  
(Amelia, Ohio)

Salem, Ky., July 28-August 11.  
Salvisa, Ky., August 15-September 1.

**QUINN, IMOGENE.**  
(909 N. Tuxedo St., Indianapolis, Ind.)

**RAYL, C. H.** (Evangelistic Singer)  
(413 E. 25th St., Huntington, W. Va.)

**REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)  
St. Croix Falls, Wis., July 26-Aug. 4.  
Oregon, Wis., Aug. 9-26.  
California, Ky., Aug. 30-Sept. 8.

**REED, LAWRENCE.**  
(Damascus, Ohio)  
Clinton, Pa., Aug. 2-11.  
Circleville, O., Aug. 21-Sept. 1.

**REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Texas)  
Boyce, La., July 23-August 4.  
Fayetteville, Ark., Aug. 11-25.

**REES, PAUL S.**  
(2014 W. Hancock, Detroit, Mich.)  
Eaton Rapids, Mich., July 26-Aug. 1.  
Eldorado, Ill., August 2-11.  
Wichita, Kan., Aug. 16-25.  
Gaines, Mich., August 30-Sept. 8.

**RICE, LEWIS J. AND EDDYTHE.**  
Lafayette, Ind., July 7-21.  
Ladoga, Ind., July 28-Aug. 11.  
Hammond, Ind., Aug. 14-18.

**RIGGS, HELEN G.-BONINE, GRACE O.**  
(Vandalia, Mich.)

**RING, O. F.**  
(724 9th Ave., New Brighton, Pa.)

**ROBERTS, T. F.**  
(321 Beller St., Wilmore, Ky.)  
Mt. Hope Camp, July 18-Aug. 4.  
Open dates, August 4-15.  
West Union, Ohio, August 15-25.

**ROBERTS, C. PRESTON.**  
(713 College St., Des Moines, Ia.)  
Valley City, N. D., July 21-Aug. 4.  
Climbing Hill, Iowa, Aug. 9-18.

**ROOD, DWIGHT A.**  
(Vermontville, Mich.)



## Camp Meeting Calendar

**BOOD, PERRY.**  
(Middleport, Ohio.)  
Richmond, Va., July 27-August 11.  
Cardington, Ohio, August 15-25.  
Columbus, Ohio, Aug. 28-Sept. 1.

**RUSSELL, MAE.**  
(Morriton, Ark.)

**ST. CLAIR, FRED.**  
Bessemer, Ala., July 28-Sept. 1.

**SANFORD, E. L.**  
(202 Engman Ave., Lexington, Ky.)

**SHAW, BLISH R., AND MARY.**  
(1261 Nodyke Ave., Indianapolis, Ind.)  
Mt. Hope, Ky., July 18-Aug. 4.

**SHANK, MR. AND MRS. R. A.**  
(191 No. Oxden Ave., Columbus, Ohio.)  
Romeo, Mich., August 2-11.  
Kampsville, Ill., Aug. 15-25.

**SHARROW, C. E., AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHELHAMER, E. E.**  
(5419 Rushnell Way, Los Angeles, Calif.)  
Indianapolis, Ind., July 29-31.  
Lima, Ohio, Aug. 1-11.  
Millersburg, Ohio, Aug. 15-25.  
Huntington, W. Va., Sept. 1-15.

**SHELHAMER, MRS. JULIA A.**  
(5419 Rushnell Way, Los Angeles, Calif.)  
Lima, Ohio, August 1-11.  
Hopkins, Mich., August 15-25.

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist)  
(Manning, W. Va.)

**SPELL, C. K.**  
(Kirbyville, Tex.)  
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)  
Hutchinson, Kan., (camp) Aug. 2-11.  
Frankfort, Ind., Aug. 8-18.

**SWEETEN, HOWARD W.**  
(Ashley, Ill.)  
Conneautville, Pa., August 2-9.  
Alexandria, Ind., Aug. 25-31.  
Richland, N. Y., Aug. 21-Sept. 2.

**THE LAMP EVANGELISTIC PARTY.**  
Springerton, Ill., Sept. 8-22.

**TEETS, ODA B.**  
(Aurora, W. Va.)

**THOMAS, W. E.**  
Marrowbone, Ky., July 17-Aug. 11.  
Clinton, La., August 15-25.  
Franklin, Ky., August 27-Sept. 11.  
Tompkinsville, Ky., Sept. 13-27.

**THORNTON, H. A. AND WIFE.**  
(Hattiesburg, Miss.)

**UTHE, W. F.**  
(Singing and Preaching Evangelist)  
(416 S. Broadway, Watertown, S. D.)

**VANDERSALL, W. A.**  
(Pindlay, O.)

**VANDALL, N. B.**  
(303 Brittan Rd., Akron, Ohio)  
(Song Evangelist)  
Sharon Center, July 26-August 4.  
Findlay, Ohio, Aug. 8-18.

**VAYHINGER, M.**  
Indianapolis, Ind., July 25-Aug. 4.

**WELSH, H. W.**  
(Olivet Ill.)

**WELLS, KENNETH AND EUNICE.**  
(Taylor University, Upland, Ind.)  
Wilmore, Ky., July 25-Aug. 4.  
Mt. Vernon, O., Aug. 9-18.  
Bethany, Okla., Aug. 23-Sept. 1.  
Newton, Kan., Sept. 5-15.

**WHITE, MR. AND MRS. PAUL.**  
(Singing Evangelists and Musicians)  
(Box 204, Highland Park, Ill.)

**WHITCOMB, A. L.**  
(221 Euclid Ave., Long Beach, Cal.)  
Dallas, Pa., July 24-Aug. 4.  
Sherman, Ill., Aug. 8-18.  
Normal, Ill., Aug. 23-Sept. 1.  
Greenville, Tenn., Sept. 5-15.

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Shawnee, Mo.)  
Bedford, Ky., August 2-11.  
Herdon, Va., August 14-25.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Urbana, Ohio, July 29-Aug. 4.  
Frankfort, Ind., August 8-18.

**WILCOX, PEARL E.**  
(Song Evangelist)  
(Stockport, Ohio)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Donnellson, Ill., July 25-Aug. 11.

**WILLIAMS, FRID G.**  
(1916 Beulah Ave., N. E., Cleveland, O.)

**WIREMAN, C. L.**  
(717 Scott Blvd., Covington, Ky.)  
Merrimack, Ky., July 17-28.  
August open.

**WISEMAN, P.**  
(910 Bank St., Ottawa, Canada)  
Shawville, Que., Aug. 4-11.  
Stonewall, Pa., August 13-22.  
Delanco, N. J., Aug. 24-Sept. 2.

**WOOD, E. E.**  
(726 John Street, Jackson, Mich.)

**ALABAMA.**  
Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen, Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

**ARKANSAS.**  
Batesville, Ark., August 15-25. Revs. Theo. and Minnie E. Ludwig, evangelists, with Rev. J. D. Hitehurst, pastor of Nazarene Church, and local help. Write E. A. Mashburn, Cor.-Sec.  
Magnolia, Ark., Aug. 9-18. Workers: Rev. O. H. Callis, Mrs. Callis, young people's worker, and Rev. A. H. Wade in charge of singing and music. Address, Mrs. A. A. Pittman, Cor.-Sec., Magnolia, Ark.

**FLORIDA.**  
Orlando, Fla., Feb. 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address, Rev. E. C. Willis, Box 194, Orlando, Florida.

**GEORGIA.**  
Indian Springs, Ga., August 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John F. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work, Rev. C. H. Hitehurst, director of music; Woman's Quartet, Taylor University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.

**ILLINOIS.**  
Springerton, Ill., August 29-Sept. 9. Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife, Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.  
Bonnie, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Moser Sisters, trio musicians, song leaders. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.  
Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson, Mrs. Della B. Stretch, children's leader. Rev. C. E. Howard, song leader. President, Grover Williams, Address Mrs. Julia Short Hayes, Sec. 2217 E. Capitol Ave., Springfield, Ill.  
Eldorado, Ill., August 1-11. Workers: Rev. Thos. E. Harper, Rev. E. B. Montgomery, Dr. J. L. Brasher, Rev. Paul S. Rees and Rev. C. C. Rinebarger and wife. J. M. Keasler, Cor.-Sec., Omaha, Ill.  
Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. E. Everett, Miss C. E. Cooley, children's worker. E. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

**INDIANA.**  
Ramsey, Ind., August 15-25. Workers: J. B. McBride, and Guy Wilson, C. C. Rinebarger and wife, song leaders; Mrs. J. C. Gray, children's worker. Address Geo. F. Pinaire, Sec., Ramsey, Ind.  
Leesburg, Ind., August 4-11. Evangelists: Bishop Joseph F. Berry, Ira M. Hargett, D.D.; Bible Expositor: Thomas Clark Henderson, D.D.; Children's Worker: Mrs. T. C. Henderson; W. H. M. S.; Mrs. Dan B. Brummitt; W. F. M. S.; Mrs. H. Y. Cady; Music: Rev. and Mrs. J. Floyd Seelig. Address at grounds, care Epworth Forest Hotel, Leesburg, Ind.  
Bryantsburg, Ind., Aug. 7-18. Workers: Rev. O. C. Brown and family. Write C. E. Creach, Rt. 1, Madison, Ind.  
Oakland City, Ind., August 23-Sept. 2. Workers: Rev. Mathis, Earl Dulany. Song evangelists, Rev. Schell and wife. Write Mrs. Maud Yeager, 519 East Broadway, Princeton, Ind.  
Indianapolis, Ind., July 25-August 5. Workers: Rev. M. Vayhinger, Rev. E. B. Brockman, Rev. E. B. Shelhamer, Rev. S. B. Shaw, Mrs. F. B. Whisler, children's worker. Address Rev. Otto H. Mader, Sec., 101 Alton Ave., Indianapolis, Ind.  
Silver Heights (New Albany, Ind.), August 1-11. Workers: Rev. Virgil L. Moore, Rev. Charles H. Stalker, Burl Sparks, song leader and Miss M. Grace, children's worker. Address E. E. McPheeters, Sec'y-Treas., 212 Cherry St., New Albany, Ind.  
Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook, Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

**IOWA.**  
Keokuk, Iowa, August 15-25. Rev. Anna L. Spann in charge. Address Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Ia.  
Des Moines, Ia., July 5-14. Evangelists: E. E. Shelhamer, Byrl Crouch. Write Rev. C. H. Orf, 2824 49th St., Des Moines, Ia.

**KANSAS.**  
Palco, Kan., August 15-25. C. W. Ruth, evangelist, other workers and singers will be in this great camp. Write Rev. E. L. Duby, Palco, Kan.  
Elkhart, Kan., August 1-10. Workers: Rev. D. C. Shearer, Mr. and Mrs. R. E. Bridgewater. For particulars write Rev. J. W. Youngman, Palco, Kan.  
Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.  
Wichita, Kan., August 15-25. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. B. D. Bartlett, Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 Vine St., Wichita, Kan.

**KENTUCKY.**  
Wilmore, Ky., July 25-August 4. Workers: Rev. C. F. Wimberly, Rev. C. W. Ruth, Rev. C. C. Morrison, Kenneth and Eunice Wells, song leaders. Mr. and Mrs. S. C. Box, young people's and children's workers. Address W. D. Turkington, Sec., Wilmore, Ky.  
The Callis Grove, Ky., camp, August 2 to 11. F. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.

**MAINE.**  
Robinson, Maine, August 9-18. Workers: Rev. H. L. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

**MARYLAND.**  
Leslie, Md., August 2-11. Workers: The Huff-Eby Evangelistic Party, consisting of Rev. J. M. Huff, Rev. A. T. Eby, song leader, Miss M. Opal Huff, pianist, and children's worker, Geo. Woodward, also Rev. C. A. Gibson. Write Rev. J. N. Nielson, 21 Parker Ave., Darby, Pa.

**MASSACHUSETTS.**  
Wilmington, Mass., August 2-12. Rev. Thomas Laite, in charge. Rev. H. W. Link will be the evangelist. Write to Rev. L. W. Malcolm, 12 Sheridan Ave., Medford, Mass.

**MICHIGAN.**  
Gaines, Mich., August 23-Sept. 1. Workers: Rev. Paul Rees, Dr. H. C. Morrison, (provided he is able) Rev. Ira E. Miller, Rev. Clara G. Ford, Dr. C. W. Butler, Mrs. Grace B. Heneks and others. Write to Mrs. Grace L. Lillard, Sec., 614 W. Mich. Ave., East Lansing, Mich.  
Hopkins, Mich., Aug. 22-Sept. 1. Workers: Rev. T. M. Anderson, Rev. W. L. Surbrook, Mrs. Julia Shelhamer in charge of children and young people. Mr. and Mrs. A. H. Johnson, in charge of music. Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich.  
Maybee, Mich., August 8-18. Workers: Wm. O. Nease, C. Holstein, H. F. Woods, E. O. C. Rice. Address Mrs. Clara Palmer, 544 Thompson St., Ann Arbor, Mich.  
Mt. Pleasant, Mich., July 26-Aug. 4. Workers: Rev. Lloyd M. Blakely, Rev. J. S. Wood, Mrs. Grace B. Heneks, pianist. Write Mrs. S. Walsh, Sec., Mt. Pleasant, Mich.  
Owosso, Mich., August 2-11. Evangelists: Rev. Seth C. Reiss and Rev. George B. Kulp, Rev. J. C. Brill, in charge of music and singing. Rev. B. O. Shattuck, 907 S. Shawassee St., Owosso, Mich., Dist. Supt.  
Gladwin, Mich., August 8-18. Evangelist Rev. I. N. Toole. Write J. Warren Kays, Pres., Gladwin, Mich.  
Pres. Gladwin, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kinde, Mich.  
Eaton Rapids, Mich., July 26-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Brown, Rev. Geo. Bennard, Mrs. Iva D. Vennard, Col. E. L. Skinner, Jr., Address Rev. D. B. Reed, Albion, Mich.

**MISSISSIPPI.**  
Cleveland, Miss., August 8-18. Workers: Rev. W. R. Platt and wife, preachers. Mrs. Robbie Fleming, pianist, Miss Elsie Perry, choir director. Rev. C. Taylor, Sec. Waynesboro, Miss., Aug. 16-25. Preacher in charge, Evangelist R. A. Young and other workers. Mrs. J. B. Moody, Sec.

**NEW JERSEY.**  
Glassboro, N. J., August 8-18. Workers: J. F. Woods, J. C. Donovan, and others. Address Mrs. Wm. Gallagher, 40 Myrtle Ave., Pitman, N. J.  
Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. G. Howard Rowe and wife. Write Earl Woolson, Cape May, R. I., N. J.  
Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray N. Johnson, Rev. Peter Wiseman, Special singers. Male Quartette. Orchestra.

**NEW YORK.**  
Moers, N. Y., July 27-Aug. 11. Workers: Rev. John F. Knapp, Rev. C. W. Ruth, Rev. John Thomas, Rev. John Scobie, Mrs. Emily Thomas. Mrs. Tillie Albright, song leader. Arthur W. Gott, with Colored Quintette of Cleveland, assisting. For information address Kenneth F. Fee, Sec., Moers, N. Y.  
Richland, N. Y., August 19-Sept. 3. Workers: F. W. Suffeld, F. E. Arthur, C. L. Sweeten, Tillie Albright, Mrs. F. W. Suffeld, leader in song; S. G. Haskins, pianist; Ida E. Eiss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.  
Seven Oaks, N. Y., August 4-18. Workers: Rev. F. J. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

**NORTH CAROLINA.**  
Connelly Springs, N. C., July 28-Aug. 4. Revs. John F. Owen and Tilden Gaddis, chief preachers. The Moser Sisters, musicians, and Miss Edith Crouse, children's worker. Address Box 200, Connelly Springs, N. C.  
Colfax, N. C., August 16-25. An efficient corps of workers will be present. For information and data write Eber F. Cude, Sec., Colfax, N. C.  
Connelly Springs, N. C., July 28-Aug. 4. Workers: Rev. John F. Owen, Tilden Gaddis, the Moser Sisters and Miss Edith Crouse. Address Box 200, Connelly Springs, N. C.

**OHIO.**  
Portage, Ohio, August 15-25. Workers: John F. Knapp and John E. Hewson. Song leader, Fred Canady, young people's meeting in charge of Revs. Willis and Viola Mills. Missionary day August 22 in charge of Rev. Chas. Kolb and others. E. L. Day, Sec.  
Findlay, Ohio, August 8-18. Workers: Rev. J. E. Shannon, Rev. C. W. Butler, Prof. N. B. Vandall, singer. Miss Winifred Hemenway in charge of young people. Miss Florine Ewing at piano. Write G. W. Leibert, Sec., Findlay, Ohio.  
Wilmore, Ohio, July 19-29. Workers: Dr. H. C. Morrison, Jos. H. Smith, J. F. Knapp, Lawrence Reed, C. W. Ruth in charge. Singing in charge of Prof. Jas. E. Campbell. Young people's meetings under direction of Mr. J. L. Murphy and Mrs. Jos. Smith. Address W. L. Murphy, Sebring, Ohio.  
Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater, E. A. Keaton, Sec., 451 N. High St., Chillicothe, Ohio.  
Warsaw, Ohio, July 25-August 4. Evangelists: Rev. E. W. Pettit, Rev. Post Singers, Mrs. Esther D. Williamson and

Miss Delia Haldy. Write Adah Shepard, Sec., Warsaw, Ohio.  
Millersburg, Ohio, August 15-25. The Shelhamer Evangelistic Party will be in charge as workers. O. O. Herron, Sec., Millersburg, Ohio.  
Sharon Center, Ohio, July 26-August 4. Workers: Floyd W. Nease, S. M. Gerow, N. B. Vandall, Miss Anna McGhie, Miss Helen Osborn, Sec., 702 East River St., Elyria, Ohio.  
Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Bona Fleming, John Fleming. Prof. J. E. Moore, song leader. Miss Janie Bradford, young people's worker. Mrs. Edith Mackey Smith, children's worker. Miss Eerrina Wilson, pianist. Address A. K. Householder, Toronto, O., Route 2.  
Mt. Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. E. Shelhamer, wife and son, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.  
Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Pettit, Rev. C. M. Dunaway, Rev. T. M. Anderson, Young people's worker, Miss McGhie, children's workers, Miss May Gorsuch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shultz, Sec., Shadyside, Ohio.

**OKLAHOMA.**  
Alva, Okla., August 30-Sept. 8. Evangelist L. L. Waddell; song leader, Rev. Carl Byrd, John E. McGraw, Sec.  
Enid, Okla., August 23-Sept. 1. Workers: Rollo D. Wise, evangelist, Arthur Calhoun, song leader. John E. McGraw, Sec.  
Blackwell, Okla., Aug. 22-Sept. 2. Workers: Rev. C. H. Babcock, Rev. T. C. Henderson, and Rev. Floyd Nixon, song leader. Write to Mrs. A. L. Wright, 307 E. College, Blackwell, Okla.  
Thomas, Okla., Sept. 19-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

**PENNSYLVANIA.**  
Sunbury, Pa., Aug. 16-26. Rev. J. B. Kulp, evangelist. For information write Rev. D. A. King, Sec., 504 S. 13th St., Harrisburg, Pa.  
Conneautville, Pa., August 2-11. Workers: Dr. John Paul, Dr. C. F. Wimberly, Rev. H. Sweeten, Rev. Geo. Bennard, Miss Emma Valentine, young people, Write A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.  
Belsano, Pa., August 1-11. Workers: Rev. Jesse Whitecourt, Rev. C. P. Eagle, Write to S. Ward Adams, Sec., Belsano, Pa.

**TENNESSEE.**  
Dyer, Tenn., August 1-10. Workers: Rev. Allie and Emma Erick, Mrs. Etta Ivey, song leaders. Song leader, Joe T. Hall, Sec.-Treas., Dyer, Tenn.  
Greeneville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Miss Alma L. Budman and Miss Pearl Wilcox, song leaders. Write Mrs. Flora Willis, Sec., Greeneville, Tenn.

**TEXAS.**  
Atlanta, Texas, August 9-18. Workers: Rev. Warren C. McIntire, Kendall White and wife, song leaders. Mary E. Perdue, Sec.  
Peniel, Texas, August 1-11. Workers: Rev. J. M. Ellis, Mr. Jack Carter and wife will lead the music. Write E. C. DeJernett.  
Scottsville, Texas, July 25-Aug. 4. Workers: Dr. R. T. Williams, Rev. C. M. Dunaway. Song leader, Otis W. Spinks. Address B. P. Wynne, Sec., Marshall, Texas.  
Waco, Tex., July 17-28. Workers: Rev. L. M. Ellis and Rev. R. E. Dunham, Write O. F. Hatfield, 1816 N. Colo. St., San Antonio, Texas.

**VERMONT.**  
Johnson, Vt., August 16-25. Workers: Rev. J. C. Long, Abbie J. Lawrence, Rev. James Jones, Rev. C. R. Sumner, Ruth Johnson, organist. Local pastors will assist. Rev. C. R. Sumner, Sec.-Treas., Moers, N. Y.

**VIRGINIA.**  
Mt. Vernon, Va., August 1-11. Workers: Rev. Fred Ross, Rev. C. Dugger, Rev. H. Hoyt, Bertha Ross and others; Alvin Young and J. L. Jones in charge of music. Mrs. H. H. Hoyt, pianist. Address Mrs. J. H. Shrader, Sec., Acotink, Va.  
Drainesville, Va., August 16-25, inclusive. Workers: Rev. W. A. Grogg, Rev. Raymond Wilder, Address Anna L. Hyatt, Sec., Herndon, Va.  
Locust Grove, Va., August 22-Sept. 1. Workers: Rev. W. C. Diggs, Rev. H. A. Frederick. For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.  
Spotsylvania, Va., August 18-Sept. 1. Workers: Rev. R. G. Flexon, Rev. W. L. King, Rev. G. E. King, Rev. Bessie B. Larkin, Rev. W. J. McLaughlin, Rev. J. W. Heckman, Miss Winnie Thompson, Viola Hines, Rev. E. C. Hovey, Pianist, Mrs. W. L. King, Mrs. G. B. King, Morton Steelman, Children's Meetings. Write Mrs. Bertie K. Andrews, Sec., Spotsylvania, Va.  
Wakefield, Va., August 2-11. Workers: Rev. O. B. Newton, Rev. H. W. McDonald, Rev. F. F. Newton, Write F. W. Gay, Treas.

**WASHINGTON.**  
Orchards, Wash., August 4-19. Workers: Rev. David L. Fenwick and Rev. J. P. Johnston. Miss Ethel Lou Troy, young people's worker. Address, Mrs. J. Howard Foster, Sec., Orchards, Wash.  
Tacoma, Wash., July 28-Aug. 5. Workers: Rev. Calvin Schute, Rev. Frank Dawson, Sec., Mrs. Ethel Norderum, 4020 N. 27th St., Tacoma, Wash.

**WISCONSIN.**  
Rev. and Mrs. J. E. Redmon, Rev. and Mrs. R. P. Marshall, and Rev. and Mrs. Jack Linn. For full particulars address Rev. Jack Linn, Oregon, Wis.

**WYOMING.**  
Basin, Wyoming, July 25-Aug. 11. Workers: Rev. Moss, Stanley Lowell, and Paul Root. Address Miss Grace White, Basin, Wyo.

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*A. C. Morrison*

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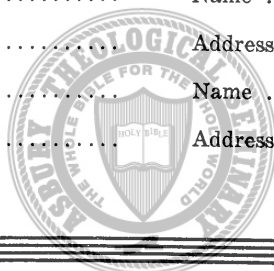
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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor

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## LET US HAVE ONE MORE "DRIVE."

By Dr. L. R. Akers

**W**ITH every age there are terms that spring into prominence, are used by the multitudes and then discarded with the coming of another era. One of the most familiar words of the past decade has been "drive." This term has been used and used until now it has fallen somewhat into disfavor. We have had "drives" in almost every imaginable movement, "drives" for social uplift, "drives" for greater missionary endeavor, "drives" for community chests, *ad infinitum*. But before this term becomes obsolete, why not have one more "drive"? Why not a Full Salvation "drive"?

The only remedy for sin-enslaved humanity is the religion of Jesus Christ; not the ritualistic, ceremonial or formal trappings so prevalent in every-day worship, but the regenerating and sanctifying power of Christ himself vitalizing and energizing the ranks of society, renewing, transforming, cleansing and empowering men for full-orbed lives regnant in glorious and sacrificial service.

Let us have another "drive" for a revival of spiritual dynamics instead of the continued powerless regime of human mechanics. Let us have again an acknowledgment and full recognition of the Holy Spirit who is at the head of this dispensation and whose supremacy is so largely ignored by the large majority of those who make up the membership of the Christian church. Generally conceded is the deplorable fact that this is a commercial age, an era of pleasure and luxury, when God and his claims upon human life and service are largely forgotten. We have never known a time when a mighty revival of full salvation was more necessary than at the present moment. In the hour of great spiritual dearth comes the supreme challenge to the people of God to exalt and promulgate the saving and sanctifying power of our Christ and to put forth extra effort to show men the way of the Cross which leads home to God. Instead of acquiescing or submitting to the discouraging conditions, we should gird ourselves afresh with a dauntless and deathless determination that there shall be no compromise with or surrender to the forces of evil in this battle against worldliness and spiritual indifference.

One of the heartening hopes for the present hour is that there yet remains a large element of people in the evangelical churches who have not been swept away with the ideas that are being promulgated everywhere, who are not sanctioning and endorsing the program of ultra-modern divines who entertain and flatter their hearers, rather than in humility leading them to repentance and saving faith in our Lord. Thank God, this element of more spiritual people are in deep distress over existing conditions and out of this distress and soul-agony there may yet come the long-desired revival of old-fashioned, Holy Ghost power. This more spiritual element realizes that the church, to save

herself from a flood of worldliness, false teaching, and wrong practices must have an endowment of power and it is coming to realize that the only source of that power is in the Holy Spirit.

We believe there has been no more auspicious hour or a more critical one in the religious life of our nation than at present. This is the time for holiness people everywhere to make every possible effort to "drive" forward with an unquenchable desire and an invincible determination that the world at large shall know there is power in the blood of Jesus Christ to cleanse from all sin.

Summer furnishes an unusual opportunity for brush arbors, camp meetings, tent meetings, meetings in barns or vacant buildings, —or out of the way places. We who love the Lord and desire to see his will prevail among men should come together in this crusade for a revival of the preaching of full redemption from sin. Multitudes of earnest Christians of all denominations are feeling their need of power, of freedom, of joy, of the liberty that will enable them to go bravely and cheerfully to the task of soul winning. It was the saintly John Fletcher who suggested that "every one who received the baptism of the Holy Spirit was a witness and preacher of righteousness."

Let us inaugurate this Full Salvation "drive." There are many people who want to do and who do not know just what to do. Why not get together with those of like mind and sow the community down with holiness literature. The circulation of papers and tracts, the placing of books either by sale or by free distribution, the taking of subscriptions to THE PENTECOSTAL HERALD, —these and other methods would greatly facilitate the ushering in of the drive that would count for time and eternity.

Tent meetings are a source of great spiritual uplift and usually can easily be arranged for. The Holy Spirit is mighty and powerful and he operates through willing instruments. He must have the consecrated feet of God's children to walk with, their fire-tipped lips to speak through. He lives and moves in those who move. He gives power and effectiveness to those who are spiritually aggressive. Let us be busy about his business and in that business find our highest joy.

Upon my own heart there has been a burden for many months to the effect that God would raise up in Methodism some great spiritually outstanding bishops who would sound the trumpet note for a mighty convocation of the ministers of the church, not to meet and discuss human programs, but to meet in humility and prayer before God until there is another Pentecost tipping the tongues of God's prophets with fire and truth, energizing and sending out his evangelists to proclaim with a note of authority (sadly lacking in the present hour) "Thus saith the Lord." Let us pray to the end that a spiritual Moses may be raised up to lead the hosts out of Egypt into the Canaan land of full redemption. Let us seek again the

upper room. Though the world says, "hurry," God still calls his disciples to "tarry," —to tarry until they are endued with power from on high.

Prayer changes things. Prayer is the medium by which the seemingly impossible becomes the possible. Prayer removes mountains. Prayer confounds and confuses the enemies of God. Prayer puts to flight the impious hosts of wickedness. Prayer is an invincible weapon in the hand of the faithful believer. Our fathers were not far afield in the statement that

"The devil trembles when he sees  
The weakest saint upon his knees."

The coming revival must be the fruit of prayer. There is no other way but the way of prayer and the way of faith. According to our faith so will it be unto us. Tarrying before God in prayer breeds a faith mighty in girth and in its reach for the extension of the Kingdom of our Lord among men.

We are a powerless people because we are a prayerless people. Our Lord, untouched by the blight of sin, found it necessary to tarry in the early morning for hours in communion with his Father. If prayer was so vital to the Sinless One, how much more necessary to us who "have all sinned and fallen short of the glory of God?"

Let us then who experience and believe in Full Salvation covenant together that through prayer and faith we shall prevail, that we will indeed put on a personal "drive" for the spread of Scriptural Holiness over these lands; that we shall leave no stone unturned to advance the cause of full redemption in this deplorably needy age. Let us broadcast widely the circulation of holiness papers, books, tracts, and helpful literature. Let us plan for revivals. Let us call evangelists. Let us utilize willing, devout, and consecrated men and women. Better have mixed metaphors than mixed theology. Better be willing to break the rules of grammar if only we may break hearts. It has always been the glory of God to use the weak to confound the mighty. Any one who has the indwelling of the Holy Spirit, who has the call from God to preach and who loves immortal souls can be used effectively in spreading the good news of full salvation. Let us plan for great things for God and expect great things from God.

Man was made for God. Sin has alienated him from God. Christ is the ladder by which God comes down to man, by which man ascends to God, and he is the only ladder by which this chasm between the sinless God and the sinful man can be bridged. He alone can bring the At-one-ment or reconciliation of God with man. God made man to be upright and downright and inright and all right. He created him in moral purity. Sin has separated man from God. It has not destroyed God's love for man. He loves him in his sin. He so loved him that he gave his son, Jesus Christ, to redeem him from sin.

(Continued on page 8)

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# NOTES FROM THE STUDY AND THE FIELD.

Rev. G. W. Ridout, D.D., Corresponding Editor.



Preaching the gospel in the Orient is vastly different in *method* from the homeland, but the *message* is the same. Here one speaks through interpreters all the time. I have preached through Chinese, Japanese and Korean interpreters and every time I preach I try to keep to the great essentials of the Gospel message. I had an experience sometime since in China where some preachers evidently did not enjoy the messages. It was a place of great need, sin abounded and not much vital salvation; aversion to revivals was very apparent. One preacher expressed his disappointment over my preaching because he said I preached on nothing but sin, salvation and sanctification. I really praised God for that unwilling and unintended testimony.

In preaching in Shanghai on full salvation I centralized a good deal in Romans; the following notes set forth "The Fulness of the Blessing."

In Chapters 13, 14 and 15 and 16 of Romans Paul sets forth the practical things of Christian life and experience; and we must remember that the Christian religion is something to be practiced as well as professed. Paul is desirous that they should be fully established in the Gospel, and that in their general conduct they should exhibit the graces of the Spirit. He wants them to show forth Jesus in their lives. He wants them also to be joyful Christians and he says in Romans 14:17: "For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Paul further says in Romans 15:13, "Now the God of hope fill you with all joy, and peace in believing that ye abound in hope through the power of the Holy Ghost." In Romans 15:29 he states some of his own experiences as a preacher of the Gospel when he says, "I am sure that when I come unto you I shall come in the fulness of the blessing of the Gospel of Christ." Now, the fulness of the blessing sets forth the following:

1. Fulness of cleansing. Through the blood of Jesus we may be cleansed in our hearts from all defilement and made entirely pure, obtaining the blessing which Jesus promised, "Blessed are the pure in heart, for they shall see God."

2. Fulness of love. In John's Epistle 4:17 and 18, this love is spoken of as "perfect love." "There is no fear in love, but perfect love casteth out fear." This "perfect love" means loving God with all our heart, mind, soul and strength; this implies that no wrong temper, none contrary to love remains in the soul, and that all the thoughts, words and actions are governed by pure love.

3. Fulness of liberty. 2 Cor. 3:17. "Where the Spirit of the Lord is there is liberty." It is our privilege to enjoy the glorious liberty of the children of God.

4. Fulness of power. The fulfillment of the promise, Acts 1:8: "Ye shall receive power after that the Holy Ghost is come upon you."

5. The fulness of God, as Paul prays for in Ephesians 3:19, "That ye might be filled with all the fulness of God." Dr. Adam Clarke commenting on this Scripture says, "To be filled with God is a great thing, to be filled with the fulness of God is still greater, but to be filled with all the fulness of God utterly bewilders the sense and confounds the understanding." Deliverance from sin is a great blessing, but how much greater blessing is it to be filled with the fulness of God.

All through Romans Paul insists on righteousness. He says, Rom. 14:17, "For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Practical Christianity means that

## SALVATION.

SALVATION is of God assured,  
Through Christ's own precious blood out-poured;

'Tis by His finished work alone  
That saved ones are His very own.

AND SAFETY too is of the Lord,  
So true and sure is His own Word,  
That nought can harm those saved by grace,  
Christ is their Sure and Hiding Place.

SALVATION is from heaven above,  
The Gift of God in wondrous love,  
To sinners dead in sins and lost,—  
Yet few are conscious of its cost.

SALVATION is a glorious fact,  
God proves His every word exact,  
And those redeemed, by Christ's own blood,  
Are safe and kept, made near to God.

SALVATION is for sinners free,  
Through Christ Who died on Calvary's tree,  
And none are really safe except,  
The yare by GOD both saved and kept.

SALVATION we delight to tell,  
How Christ came down to save from hell,  
That rebels might, by grace, now be  
From sin and Satan's bondage free.

HOW SAFE and happy are all those,  
Who are now saved, who once were foes  
But now in Jesus Christ, Who died,  
They will for aye in Him abide.

SALVATION!—Are YOU saved by grace,  
Or are YOU still in Adam's race?  
'Tis not of works, but grace alone,  
And this saved ones delight to own.  
—From an English Exchange.

we must be inright, and outright, and up-right, and downright and all right. In Rom. 16:17 Paul urges them, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Paul is always strong on doctrine. It is an important thing to hold fast sound doctrine. When we become careless doctrinally we shall be careless ethically. Loose doctrines lead to loose practices. We need to stand by the old doctrines of grace, and if we are going to build the church of Jesus Christ up in righteousness and true holiness we must hold fast to sound doctrine.

In Romans 15:30, Paul says, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." This is the only place in the Bible where the "love of the Spirit" is spoken of. All God's people should have the love of the Spirit which will create a great love for the things of the Spirit. Romans 8:5.

In coming to a conclusion, Chapter 16:24, he says, "The grace of our Lord Jesus Christ be with you all." And then he speaks of being established, "according to my Gospel, and the preaching of Jesus Christ." Paul is insisting again, as he does all through this great Epistle to the Romans, on the great importance of being established and settled in the Gospel of Jesus Christ, and if we follow the teachings of this great Epistle we learn, step by step, the blessed secret of a real, deep, joyous, Christian experience.

In all Paul's writings we see how he puts Jesus the Divine One, Jesus the Mighty Saviour—saving to the uttermost right in the very center of all his teachings. As one has put it,

"Christ, absolutely necessary,  
Christ, exclusively sufficient,  
Christ, instantaneously accessible,  
Christ, perennially satisfying."

Over here in China we are constantly meeting with returned students from America. They arrive with their diplomas and college degrees and in many instances they find employment in government institutions. Some, however, are not so fortunate and keep looking around for something to put their life into. Many of them have been

trained in Modernistic schools and have lost their faith and therefore, do not want to tie up to Christian work. They remind me of the young man in the following story:

The story is told of Filippo Neri, founder of a great school in Italy, that while at one of the universities, a young man whom he had known as a boy, ran up to him with a smiling face, and told him that his long-cherished wish was now gratified; his parents had given him leave to study law. He had entered the law school, and meant to spare no pains in pursuing his studies.

After he had spoken for some time in this strain, the holy man, who had listened patiently and kindly, replied:

"Well, when you have completed your studies, what do you mean to do then?"

"Take my doctor's degree," said the youth.

"And then?" said Neri.

"Then," said the youth, "I shall have a number of hard and knotty cases to manage, and by my eloquence, learning, zeal, and acuteness, I shall draw notice and gain fame."

"And then?" repeated Neri.

"Why, then?" added the youth, "I shall be promoted to high office, and shall make money and grow rich."

"And then?" continued Neri.

"And then," said the young man, "I shall live comfortably and honorably, in health and dignity, and shall be able to look forward quietly to a happy old age."

"And then?" continued Neri again.

"And then," answered the young man, "and then—and then—I shall die."

"And then?" once more asked Neri with deeper emphasis.

The young man made no answer. He hung his head and walked thoughtfully away. He took a look into "eternity," and it changed the course of his life.

How different the case of so many unsaved Oriental returned students from some young men I met with in Korea. One of my interpreters there was Brother Chai. I learned his story which interested me. Seventeen years ago he was an ardent student of English as he intended to go to America to complete his education (and perhaps get spoiled), and although a church member when he met the Oriental Missionary Society he found himself unconverted. He got converted in the old-fashioned way, then got sanctified wholly, and then? Well, he got a change of vision! America faded from his horizon. He felt a clear call of God to preach and save souls! College degrees had no longer any attraction for him. He laid himself upon the altar of entire consecration to preach, to teach, or train workers for God that Korea might be brought to God. It is wonderful the way God has used that man and given him infinitely more than American schooling could have brought him! Another of their preachers is an honor graduate of the Korean Christian College. He was due to go to U.S.A. for further study and more degrees but he chose rather to stay in Korea and become a holiness preacher with the Oriental Missionary Society. God bless him!

## SOME TRAVEL NOTES.

We have just returned from a month's labors in Central China. Our mail brought us letters from India, Egypt, Palestine, Prague, England and Japan. We shall be in India in the Fall; our schedule is incomplete thus far for India. Any missionaries in India wishing to write us, our address till August 10, will be Bethel, Box 533, Shanghai, China. September will find us in Singapore, care British and Foreign Bible Society. Address us October, care Indian Witness, Lucknow, India, or care Miss E. L. Southworth, Wun, Berar, India. We are definitely announced for the Yietmal Convention, Oct. 17-22.



# THE PROMISED REVIVAL.

By Mrs. S. B. Shaw.

**A**LL around us today the name of our God is profaned and souls are hindered from yielding their hearts to him by the spiritual famine that is upon us. They do not see that we are being punished for our sin and unbelief but they say, "There is nothing in the religion of the Bible." "Christian experience is nothing but imagination." "God has no power to save and keep from sin and build up his people. Our lives are as good as theirs. Why should we seek after their God?"

O, beloved, this is the saddest part of all! For the church to suffer is only just; but through this famine the very name of our God is reproached. The name of our mighty Redeemer is profaned in all the heathen world 'round about us, because of our sin and need, and because of the famine God has placed upon us.

O, beloved! There is too much excuse, there is too much cause, there is too much reason; when the men of the world 'round about us say, "I do not believe there is a man that lives without sin." The church of the living God ought to be a living contradiction to such a statement as that! Surely the same motive which led God to make his declaration to Israel, will lead him to declare in this day that he will send a revival. It is the glory of his own blessed name that is to be accomplished in such a revival in the church of the living God! And if we ask for it and plead for it and believe for it on this ground, we shall find our faith increasing and God will answer our prayers. I remember at one time being greatly burdened for a poor, proud, wilful backslider—a man whom God had once called to preach the gospel and had used in the salvation of souls; yet he had wandered so far from God that he had gone into spiritualism and sin of almost every kind. For about two weeks a great burden of prayer was upon me; but as I saw his awful pride and rebellion and hardness of heart my faith would have utterly failed had not the Holy Spirit prompted the cry in my heart, "O Lord, for Thine own name's sake, save that precious soul." I saw the evil he was doing—the awful reproach he was bringing upon the cause of God and how God might be glorified in his salvation and with that cry—"For Thine own name's sake" I was enabled to prevail and that poor hardened, sin-bound soul was brought in deepest humility to the foot of the cross; every sin was confessed and abandoned and deliverance and salvation came. And was not God glorified in his salvation more than in his bondage and condemnation? O brother, if you cannot prevail for the salvation of souls and for a revival in any other way, plead the name of God himself—that his Name may be glorified.

We noticed also that while this revival was to begin in the mind and purpose of God, it was to bring, what every true revival always brings, heart transformation. We have been saying, "If the people will only repent, God will have mercy; if people would come to the fountain, God would send His blessing." God proposes to bring his people to repentance! I believe in the free-will of every soul that God has created; but I believe this revival is to come to Israel not because she is worthy, but because God purposes and wills it. He says, "They shall be willing in the day of my power." Sometimes you preachers say God can't do anything until people are willing. I say, if God had done nothing for me until I had of myself come to a point of voluntary and unconditional surrender, I would never have been saved. But God for his own mercy's sake wrought in my heart to bring me to heart-felt repentance and submission to Himself.

God can and will, in answer to prayer,

work mightily upon human hearts and hear and answer the weakest longing of a human soul after himself. My case is but the experience of every soul that is converted. God will not forgive you until you repent. But, if you haven't grace enough in your heart today to repent, you have a right to call upon God to move your soul to repentance, and God is willing to answer that prayer. I know I prayed that prayer and He answered it mightily. I remember when my heart went out after God. I knew I ought to realize my lost condition. I knew I ought to come, above everything else, to seek the salvation of my soul, yet I was still cold and careless, until, from the depths of my soul there came a prayer prompted by the Holy Spirit that God would help me, and he, by his own power, humbled my proud heart and brought me where I could seek him from my very inmost soul. He answered the prayer and even the very longing of my soul. When a revival comes to Israel, the depths of hearts will be broken up and they will be moved to repentance.

God doesn't visit Israel with His chastenings, and leave her in that condition. This is not God's way. He says, after he comes and brings her back into her own land, then she shall remember her own evil ways and her doings that were not good and shall loathe herself in her own sight for her iniquities and for her abominations. Let us not say then that when the church, as a whole, repents, God will revive his work but that when, in answer to the prayer of those whom God can use, God pours out his Spirit and revives his work, the church will repent. Then repentance will come. God will see that it does come. God alone is able to break up the deep of hearts and bring them down in the very depths of humility and sorrow for their coldness and their indifference and their lack of faith and love and devotion.

As we have seen, this heart transformation included heart cleansing and restoration to Canaan. As of old, the rightful inheritance of the church is purity and prosperity. He wills that his people should dwell in the

"Land of corn and wine and oil,

With every blessing, blessed," and in working and praying for the revival God promises, we must be satisfied with nothing less!

A result of that promised revival that we did not particularly mention was that the waste places should be built up. O my brother, my sister, are there any waste, any desolate places in our land today—places that ought to be built up and occupied by the church of the living God? Have we any waste places in Chicago? Are there any churches in Chicago, where on Sunday morning there is a congregation occupying a few seats and thousands all around them going down to an eternal hell? These waste places are not only in Chicago, but all over this land we find them—the waste places, the desolate places. God says these waste places shall be built up.

We have been limiting the power of our God! We have been looking the wrong way. God says, "I will build up the waste places." There are none so waste but that God is able to build them up again. There is no wilderness so desolate, but that, under God's blessing, it will blossom as the rose.

God help us, and send us down in confusion today, because of our little faith and love! O, beloved, if your faith is small, is it not because your love is so small?

Some of you may have heart-aches because of loved ones out of Christ. For many years my heart has never ceased to go out for a loved one backslidden from God. I have cried from the very depths of my soul for God to bring him back. I never think of him

without praying for him and I have never given him up. I have never let go of my hold on the throne of God in his behalf. I know he is fighting against God. I know he is (so far as I can see) going farther and farther away, in the rebellion of his soul, from the God that once saved him. But I have only pled for him the more earnestly, "For Thine own mercy's sake! For Thine own name's sake," spare that blood-bought soul! I cannot give him up! I will never, never give him up so long as God in His mercy does not utterly withdraw the Spirit's aid in intercession. I don't expect to give him up, until God brings him back,—a broken and a contrite soul, to Jesus Christ. What has given me that faith? It is the love back of it! This was Mr. Shaw's oldest brother who was saved in his last sickness and gave a good testimony before his death. We have given up people too easily. We have given up pastors, when they fought holiness. We have given up brothers and sisters here and there. Why? Because we didn't have faith; because we didn't love them as we should, had we gone down in humility at the feet of Jesus, and cried to God as Christ did when he said: "Father forgive them, for they know not what they do." But some of you say that those cold-hearted men knew what they were doing, and that they had the light, but they drove in the nails, and crucified him. In a sense they did know, and if Jesus could say what he did in behalf of that mob, the Holy Spirit can come to our hearts and say it in behalf of such as those we have mentioned that seem to fight against the truth. Then before you cease to pray for any soul be sure that that soul is worse than the members of that cruel mob that rejected the Saviour and cried out, "Crucify him, crucify him," for doubtless many of them were afterward converted in answer to the prayer of Jesus.

But there is a condition. I said that this revival started in the mind and purpose of God. Glory to God; I believe God speaks, sometimes, to the hearts of the Children of Israel, as he spoke in olden times to the prophets. I believe he has been telling his children up and down our land in their places of prayer that he will build up the waste places and send a revival to the church; but he says: "I will yet for this be inquired of by the house of Israel, to do it for them." The very first thing God does in bringing about a revival is to grant an especial spirit of intercession for such a revival to souls that are moved by the burning love of Jesus. I said to you, beloved, I believed that God had promised it. I can't tell you how God has moved my soul the last few months. I have been just a little worker in his vineyard for a number of years. I love the holiness movement, and holiness people. I want to live and die with them, but while I am praying for the holiness work and the holiness people I am praying for more than that. For months an agony of prayer has taken possession of my inmost being. I have been praying for this Assembly but not for this alone. I have been praying for the denomination of which I am a member but not for that alone. I am praying for a revival in Israel, a revival like that described in our lesson that shall begin in the church and sweep through the church and reach out to the uttermost parts of the earth.

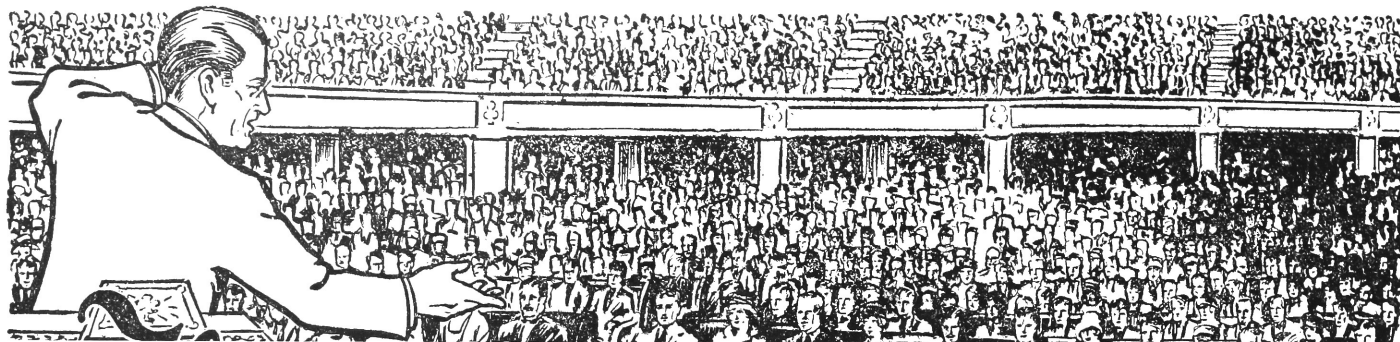
God has brought us together for a purpose. We are here in obedience to the calling of God and the leading of his Spirit. We are here, many of us at least, because our hearts have been led out in prayer for a mighty outpouring of the Holy Spirit,—not for our own sakes but that we might be bet-

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## COMING TO TERMS.

By the late Bishop H. C. Morrison.

Text—"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison."

"Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."—Matt. 5:25, 26.

### WHAT IS THE ADVERSARY?

**W**HATEVER may be the primary meaning here, God is the adversary of sin. God hates sin. God will ultimately destroy all sin, and all souls who refuse to renounce it. But redeeming love holds divine wrath in abeyance, while God himself comes as a plaintiff with a complaint against the sinner, and seeks to bring him to agreement with himself. So the adversary becomes the plaintiff.

The world is not to confer, nor compromise; but "agree" with him. Come to his terms. Comply with his requirements. Here is a distinctive feature of the Gospel. Salvation is one price. Other things may be "marked down" and fluctuate in price with the seasons; but the price of pardon is without change. Some pulpits mark it down; but the marked down salvation, like shoddy goods, will not wear and last. A genuine, all gold pardon is never to be had for less than an absolute agreement with God.

Agree with him quickly. Here is need of haste. Issues are involved which admit of no delay or indifference. Something of such moment as to allow no claim before it. This word "quickly" should fill the unsaved soul with alarm. It is a danger signal. We use it at the tragic moments. When the flames burst through the dwelling; when the dear one is in danger; when life hangs upon a moment. This is the word used to urge the sinner to agreement with God. It is a moral volcano. God himself is using it and urging haste.

### WHILE THOU ART IN THE WAY WITH HIM

God has come to save the lost. He travels with every man in the first stages of life, for the express purpose of bringing him to an agreement and into harmony with himself.

Sinner, you have a divine traveling companion. Whether you realize it or not, God is journeying with you. Your life may be to him an incessant insult, yet he follows you with more than a father's solicitude.

The plan of salvation is simply God's devisement to get into the way with us and journey with us for a time.

This life, therefore, is the most momentous part of our existence. Brief it is, but fraught with destiny. How solemn, how awful is life! How tremendous its issues!

### HIS WALK WITH US REVEALS HIS CHARACTER

When one has sinned against us we are slow to propose adjustment, if indeed we do it at all; but God comes to us seeking to reconcile us. How can he afford it? He could not if he had as little right character as we have. But such is his wealth of character that he can afford it. So vast is the differ-

ence between God and us that he can afford this approach and offer to us.

You feel no resentment toward the little child when it is angry and rebellious; but you seek to quiet and comfort its spirit. But if the parent of that child offend you, you resent the offense. Why is this? The parent has character which the child has not.

In our smallness of character God deals with us as we deal with the little child. And he does it simply because he is God, and infinitely above us in nature and character.

We also see his infinite patience daily in the life journey. When we propose compromise with an enemy we do not wait long for his reply. If he says, "I will think over the matter; come back to see me again," we do not parley with the ignoble creature. And we would see him in the neighborhood of the "last river" before we would go to him again. But God has such grace and character that he comes to us again and again, and even "stands at the door of the heart and knocks" for admission.

### LEST HE DELIVER THEE TO THE JUDGE

Among the Orientals the creditor had power to arrest and arraign the debtor. God is the great creditor, who has the sinner at his mercy. He can bear with him or deliver him to judgment by his own sovereign power and will. Hence, as he travels with us, en route to the judgment, let us wisely "redeem the time" and "agree with him quickly."

### THE JUDGE.

It is the office of the judge to pass sentence and fix doom. Here we have the impersonation of that white-haired skeleton form whose jurisdiction is universal, and whose specter is a scythe. We call him "Death."

All flesh and all spirits, out of harmony with God, shall pass under his dominion. The body of the saint will come under his power; but his spirit has the "victory over death;" while the sinner is delivered, soul and body, into his hands.

Death is such a judge as has no sympathy. He knows no clemency. Pity is a term at which he sneers and claps his skeleton hands in derision. He knows no bribes and changes no decisions. But God will break his power over the very dust of his saints, while the impenitent will rise only to pass into the "second death."

### AND THE JUDGE DELIVER THEE TO THE OFFICER

The officer inflicted the punishment; applied the bastinado, or other instrument of torture. Satan stands as the ready servant of death. As the angels do the will of God in hell. To be "delivered by the judge to the officer" is to pass, under doom, from the hand of death into the custody of Satan, and by him to be cast into prison.

### THE PRISON

Hell is the great universal state of prison of the damned. We build prisons, one or more, and they prove too small; but the prison of the universe is ample in capacity. Not built within—but outside the corporation of God's domain—built without—where there is room—infinite room—eternal room. "Outer darkness." Out where the sun never

shines nor the stars never smile. Out where God himself never looks. Outer darkness is the prison.

The effort to escape it is but to plunge deeper. Were it walled in or circumscribed, then might one escape. But its very outer-ness is its impregnability. To go further is to sink deeper into its gloom. Outer darkness! Who can portray it?

### AT ANY TIME

Here is a royal prerogative, "The issues of life are in his hands." Not at a suitable time, or an appointed time; but at "any time." No moment is exempt. Nature has set times. Her flowers bloom, her fruits ripen, her snows fall in their appointed season. But death walks side by side with man from his cradle, his skeleton form keeping step with his step, and his scythe just in his advance. At midnight or at noon, in pleasure's round or sorrow's depths, when least expected or least prepared. At any time.

Who die just when they expect it? Raphael's greatest painting was left unfinished on the easel. The merchant's day book is left half posted on his counter. The books of the schoolboy (as in my own home) strapped and buckled under his desk. Laid down at evening time never to be taken up. At this moment the invisible archer may be poisoning the arrow and bending his bow with unerring aim, at one in this audience. "At any time."

### THE PRISON TERM

"Until thou hast paid the uttermost farthing." In the British National Gallery is the celebrated picture of Perseus holding up the head of Medusa. That head turned everyone into stone who looked upon it.

There is a warrior with a dart in his hand. He stands stiffened into stone. Another with a poinard beneath his robe, and just ready to strike; but he is now an assassin in statue, motionless and cold. Another creeping stealthily, with murderous intent; but there he stands in stone. He looked upon that fatal head, only to be instantly petrified.

### SUCH IS DEATH

What I am when I look upon it, I shall be forever. If I see death in bad character, I shall be transfixed in that character. Death sets the character colors, and makes them changeless as eternity. Oh, the duration of the doom in outer darkness! "Until I have paid the uttermost farthing."

How shall I pay a debt so vast that Christ could only meet it with the blood of his heart? But oh, the "wonders of his love!" He will pay—he has paid all our hopeless debts, and now he only asks that we accept what he has done. That we "agree" and come into harmony with him. Then, while you may, accept release from this mountain load—this burden of sin which will sink you eternally; accept that deliverance now. Agree with him now. Agree with him "quickly"—lest at any time—today—tonight—tomorrow—he "deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into the prison eternal."



## Our Sojourn In Jerusalem.

G. ARNOLD HODGIN.



O this is Jerusalem, the city of Holy history, of Christ, Calvary and eternal redemption, of conflicting religions; and the place of pilgrimages and sojourns since the days of antiquity! The multitudes of pen productions about Jerusalem make us shrink from putting anything on paper lest we be but indulging in vain repetitions or in copying others. But, if the great have given us their impressions, the deeply spiritual have been inspired to pen for us, pictures of this sacred spot, and the ordinary have been bold enough to bother us with their platitudes; perhaps there may be forgiveness for us if we dip our pen to join the last named company, at least, and tell you what we have seen also.

To one who has lived among the images of the ancient glory of the city of David, and has failed to take into account, the proclamation of desolation upon this home of the Jews, Jerusalem is disappointing. One cannot exactly tell why, but there is something about the most of us that revels in the romantic. Our visualizing is many times like air castles and mirages, distorted, and the actual envisaging is ruthless in its reality. Until we see with our own eyes, we are prone to attach to that which we anticipate, a grandeur, which we do not like to have dissipated. The encomiastical writings concerning the Holy City have so far obscured the actual facts that many have thought this was a paradise. There are some noteworthy matters which it may be well to tabulate, as inevitable factors in rendering Jerusalem a sad disappointment to those of us who may look, at the present time, for utopia.

First: the want, degradation, and filth that one encounters within the gates. Jerusalem as it is now walled in, is surprisingly small. One can walk around its walls on the outer side in one hour, easily. The people are packed into a small compass with no adequate sanitary arrangements, the air reeks with foul odors. It may be true that many of the beggars that infest the whole place have a fairly good bank account or shekels stored for, they know not what, but the poor are here and in abundance. Rags barely cover the unwashed bodies old and young alike. Certainly slaves filled the streets and homes in the days of David's and Solomon's glory, but we find it somewhat difficult to believe that the conditions of health and supply of wants were on the low level then, that they now are. The house has been left desolate, and when there is desolation, there is almost inevitably, degradation.

Second: the overrunning of sacred places, by conflicting creeds, who squabble and quarrel over the exact spot of our Lord's nativity, where they crucified him, and where he lay. It is scarcely to be expected that it would be otherwise, when we take into consideration the fanatical superstitions of people, but nevertheless, it is disappointing that we should have to see this thing, which stares us in the face everywhere. Personally, we were glad to leave the Church of the Holy Sepulchre, with its five different sects all loudly proclaiming its spot as the exact place, and go out to the Garden Tomb, and there look at what is probably as near the right spot of crucifixion and burial as any, and meditate on the voluntary giving his life for us, and just thank our Lord for salvation through that shed blood.

Third: It is disappointing to one who loves life in religion, to behold this mummery—this hypocritical parade of dead religiosity. Of all places on the face of the globe, where we should expect life and devotion in religion, surely it would be in Jerusalem. But not so. Sacerdotalism with its candles, crucifixes, and cakes of unleavened bread, ob-

scures real worship, and many times forbids it. The Moslem, who prays five times daily, who, while revering Jesus as a prophet, yet considers it among the worst of sins to worship him as God, who thinks Allah is so merciful that murder and adultery are lesser sins than 'shirk' (the worship of Jesus), surely makes no contribution to either devotion or holy living. But, Mosques are everywhere, and the Jews wail because there stands one on their former place of worship and the glory has departed. The veil is upon the face of them all.

Fourth: A pall of gloom hangs low on the city, as such. The curse has not been lifted from its inhabitants. This pall of desolation hangs over its domes and minarets, and will hang there until Israel shall say "Blessed is he that cometh in the name of the Lord." (Matt. 23:39). Did we expect to see and feel the glory of the Lord upon Mount Zion? We were mistaken. It is not there. The only glory and blessing discernible, is in the heart irrespective of places, and in the hope of his coming and the turning away ungodliness from Jacob.

If our story should end here, I fear it would be but a dismal dirge. But it does not. There are many things that make the heart thrill and the soul swell with gladness for an opportunity to come and see. To view the land and city where so much has transpired and will come to pass, that so vitally affects all mankind, is of itself a wonderful opportunity, and, to us who know him, a source of great joy and blessing.

First: it is a place of holy history. Around this city, as the center of Israel's hopes, aspirations, and devotion, shaped the events that led up to the coming of a world's Savior and Lord. Every battle, every conquest, and every act of jurisprudence that found existence in Jerusalem from Abraham to Christ, were factors that made contribution to one result; a path for the feet of the man of Galilee. Unwitting, were they, as are the many forces of mankind's maneuvering today, in shaping the world for the second advent of Christ, yet nevertheless God, who holds the winds in his fists, shaped the Holy City for the fit time and opportunity to receive her Lord. No other people but the Israelites would do, and not another city but Jerusalem could fit into the plan. This is the place about which God wrote history. How it thrills our hearts to contemplate—to meditate upon it! Again, it is here that the tragedy, intended for a complete overthrow of the true kingdom, was transformed into the greatest victory over sin and rebellion that the world can ever know. The exact spot is of little importance when we remember that somewhere in this immediate vicinity, Jesus died for you and me, that the new tomb of Joseph of Arimathea could not hold him, and he arose according to promise, that he showed himself in his postcarne glory to his disciples, and that from the summit of a lofty hill in full view of the city, he ascended on high. Once again, this is the city, when on an occasion of a great Jewish feast, while a band of waiting expectant disciples tarried in an upper room, the Holy Spirit fell upon them and ushered in a new day, and the promise of the Father was fulfilled in sanctifying and empowering them to successfully accomplish all the will of God among men. Our souls are exultant in this, that we have fulfilled today, the promise of the Father to us, because it was fulfilled in this city near two thousand years ago. Pentecost brought the Holy Spirit to remain in the world until Jesus comes.

Second: This is the city where prophecy will be gloriously fulfilled in the second advent of Jesus Christ our Lord and King. It will not be London, nor New York, nor any other city except Jerusalem. We have walked through the grimy lanes and byways, and said to our own hearts, that it will not always be so. The feet of him who ascended from Mount Olivet (where we had a gracious prayer meeting), will stand again on the

same hill, and the city shall become the throne of the King of kings and Lord of lords. All dearth, degradation, darkness, and death will be abolished from the confines of the place of promise. Want will skulk back to its lair, and plenty shall come forth with the golden horn. Vengeance, war, crime, and thievery, will wither and die like mown grass under a midsummer sun. Righteousness, peace, and honesty will cover not only all this land but the whole world as waters cover the sea. All these and ten thousand other things which our hearts cannot conceive and our minds cannot comprehend will change all that now appears, into a paradise.

And so we walk amidst the filth and darkness, and sin, and our very souls thrill in holy excitement, as we contemplate what is to be, in Jerusalem.

## The Fountain of Wisdom.

The character and piety of a home may well be judged by the books found on the table or in the library. If you go into a home and find books by Ingersoll or like characters, you are made to feel that there is unbelief in that home; if you find a library filled with light, trashy fiction, you will know there are no high ideals or holy thoughts about God or things eternal.

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## The Crucifixion of John Henry Huston

By Alice Hollander.

### CHAPTER XXIX.

#### A STARTLING DISCOVERY.

Two notices appeared in the Saturday evening paper of Goodwill which should be printed here. The first we mention read as follows:

"Because of failure to secure certain furniture for the big gospel tent, and a number of seats that were shipped and have been delayed, the meetings in the tent will not begin until Tuesday evening, May 3. The public will be treated with excellent music and a sermon by a very interesting preacher. All will be welcome."

The other notice to which we call attention read as follows:

"The good women who have taken so much interest in arranging for my lecture in the City Hall at 8 o'clock Monday evening, May 2, insist that I shall say a word to the public through the columns of your excellent paper. I will simply say, that I believe my information on the subject for discussion, is of such character that I shall not only be able to entertain, but to give the people some valuable instruction which to me, is of prime importance. I have not only read widely on the subject of spiritism, but I have become acquainted with some of the greatest living mediums. In addition to all this, I have had a most remarkable personal experience, which convinces me beyond all doubt, that it is possible for those who were once in the flesh, after what we call death, to reappear so like their former selves, that recognition and identification are positive. I shall be glad to see my friends at the City Hall at the time above mentioned."

"Respectfully yours,  
Judas Iskabod."

The reader should be reminded that our good friend, John Henry Huston, knew absolutely nothing of the remarkable "comedy of errors" which had transpired since, with a broken heart, he had left the city of Goodwill with the purpose of visiting Southern Europe. He did not know that a gentleman by the name of John Henry had been taken to the hospital the same afternoon, and about the same time, that he entered the institution in New York City. He was entirely ignorant of the fact that a mistake had been made by the young woman in the office of the hospital, and that because of this mistake, he was supposed to have died, his remains shipped to Goodwill and buried there. He knew nothing of the fearful disturbance he had created on the night he looked in upon the great audience in the dear old church, and the spectacular ride of the Queen of Sheba up the main aisle of the church.

He did think it a bit strange that none of his friends had written to him, but being exhorted by his physician to keep perfectly quiet, he supposed that it was generally believed that in due time he had shipped for Europe and was now resting quietly in Southern France.

With the regaining of his health and former vigor, he had determined to go back to Goodwill, undertake a revival meeting in a large tent and see what could be done toward the rescue of his people and the large property plant he had built with his own money. He had had the tent made, had employed the two young men to go before him, set up the tent and make all arrangements for his coming. In order that there might not be any organized effort to hinder his work, he had instructed the young men not to mention his name, or let any one know that he was coming to hold the tent meeting.

He had started from Florida in his automobile, expecting to get in to Goodwill on Saturday afternoon, but high water had prevented his progress and he did not get to the city until deep dusk on Monday evening.

The young men who had gone before him to make preparation, thinking he might want to be well posted on conditions, and having heard much of the lecture on spiritism, had bought three tickets and reserved three seats in the front row of the City Hall.

They were ignorant of the tragic event connected with Huston's dismissal from the pastorate of the church, the manner in which Judas Iskabod had been placed in the pastorate, and the interesting events which followed. They had reserved a room at the hotel for Huston, but had not placed his name upon the register. When he arrived in the grownig darkness, they took him at once to his room and he was made quite comfortable.

At their suggestion, that they should go down to supper, he assured them that he had eaten late dinner and would, perhaps, take a little lunch after the lecture, in which he was quite interested. After his young friends had given him the subject and the name of the lecturer, he was quite amused and more deeply concerned. He was pleased to find that they had reserved seats on the front row at the Hall.

The evening was chilly, especially for one just out of Southern Florida, so walking from the hotel to the City Hall, Huston turned up the collar of his coat, pulled his hat well down over his eyes, and was not recognized by any one on the street. The lights in the Hall were turned down so dimly that no one could be recognized in the building. It was often used for moving pictures, although there was an arrangement by which the Hall could be brilliantly illuminated. There was a perfect glare of white light upon the spacious platform.

A few moments before 8 o'clock a splendid array of ladies and gentlemen, in extreme evening dress, came out and sat upon the platform. After they were seated in a very picturesque position, the beloved Judas Iskabod walked out with low-cut vest, three diamonds sparkling in his expansive shirt bosom, and his coat cut back in the finest hammer-tail design. The only thing that at all marred his attractive appearance was the fact that, notwithstanding, he was a man of rather short neck, he had on an extremely high collar, which came up to his ears and gave him the amusing appearance of trying to peep out of his garments at the vast audience which received him with intense clapping of hands.

The president of the University, who was the master of ceremonies, was just about to arise to introduce the speaker, when the Mayor who, with his family and friends, was seated in a private box in the first gallery, near the platform, asked if he might be permitted to make an announcement. The courtesy was extended to him in the most graceful manner. He arose and announced that the congressman representing that district would speak in the City Hall next Thursday evening at 8 o'clock, and insisted that he should have a large hearing.

For some reason, the apparatus which controlled the light in the Hall, had failed to work, but the difficulty had been found and remedied, so that when the Mayor had finished his announcement, the president presiding, said, "If there is any one else who wishes to make an announcement of importance, I am sure it will be the pleasure of the speaker of the evening to have him do so now. We are, in fact, a few minutes ahead of our schedule, and will be glad to offer this opportunity to any person who has an announcement of interest to our people." He also thanked the Mayor for his announcement, and added a few words of exhortation for the people to be present to hear their honored representative.

It occurred to Huston that it would be a good time to announce his meeting; judging that most of the people supposing him to be in France, he thought the psychology of the surprise might have its advantages, and no

doubt would create considerable interest and bring out a large audience for his first service.

In a suppressed voice he asked if he might make an announcement, to which the president replied, "Certainly, if it is of a character that should interest the people of the city."

Just as Huston arose to his full height of six feet, two, in ruddy health, a full glare of light was flashed on in the Hall. Before Huston could speak the people on the platform who had known him well during his pastorate, and who had seen his supposed ghost at the pageant, leaped to their feet white with horror. The Queen of Sheba, who had been enjoying some weeks of nervous prostration, and the solicitude of her many friends, for her gradual improvement in health, chanced to be sitting very near the Rev. Iskabod, who had collapsed in his arm chair. She leaped into his lap, threw her arms around his neck and cried to him at the top of her voice, for help. "Oh, save me Save me!" she besought him.

Huston, in amazement, turned to the congregation, most of whom had been present when his supposed ghost appeared when, to his surprise, the people leaped to their feet, many of the women screaming aloud, and the whole audience broke for the various exits. He turned toward the stage and found that the Rev. Iskabod and the Queen had fallen upon the floor apparently unconscious, while the university president had taken the water from the speaker's stand and was bathing their faces. Every one else had left the stage and, in a few moments, no one was left in the Hall, except Huston, with his two young men, and the university president, with Iskabod and the fainting Queen.

Huston went forward and asked the president to please explain to him the cause of the intense excitement, eager to apologize if he, by mischance, had done anything to disturb the peace of the assembly.

(Continued)

(Continued from page 3)

ter fitted to be used of God in bringing about, and prayer is the condition God has about and prayer is the condition God has given. If God has sanctified our hearts, it is not because he wanted to do us some special favor. Jesus said that it was written that his Father's house should be called a house of prayer. If our hearts have been made temples of the Holy Ghost it is that the Holy Ghost might find in us a place to pray,—might find in us instruments that he might use in interceding with groanings that cannot be uttered for the accomplishment of God's will and purpose in the salvation of others.

God will hold us responsible for this opportunity! The very heart of our God is going to be grieved if we do not get down lower before Him than we have ever been in the past! Great responsibility rests upon us as holiness workers—as those that know the power of the blood of Jesus and the baptism of the Holy Ghost, and God will require much at our hands! God wants to use the holiness movement and to use it gloriously in bringing about a revival that shall take away the reproach that is upon the church and bring eternal glory to our Redeemer. O beloved! God commands us to go down! down!! down!!! in the unsearchable love of God, until God shall lift us up and move us out and carry a deep and glorious revival of pure and undefiled religion all over this land.

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## THE WOODLAND INTERDENOMINATIONAL HOLINESS CAMP MEETING.

The Woodland Holiness camp meeting was held May 30-June 9, under a new tabernacle in the beautiful grove at the Woodland Methodist Church, eight miles from Willow Lake, S. Dak., in one of the finest farming sections of the state. The tabernacle, new and commodious, was dedicated on Decoration Day, and a large offering was taken to pay for it. It was a lovely service, all the saints rejoicing in the successful accomplishment in securing this wonderful tabernacle. The camp meeting was far better than last year. The writer having held both meetings sees a wonderful advancement in the work of the Association. He helped to reorganize it last year, as that was the first annual camp meeting, and most all the officers were new in holiness camp meeting work. This year the weather was very fine, and the crowds splendid, overtaxing the seating capacity of the tabernacle the last night. The interest was good, souls finding pardon and purity from the beginning to the ending. Finances came so easy, and liberally that all expenses were paid and there was almost half enough money left in the treasury for next camp expenses. The president, Mr. Erle Arne, is a veteran of the World War, a lieutenant, but one of the finest Christian gentlemen you will find in a year's travel. He is truly a sanctified man, and his wife is a wonderful woman. She is the Association poet and of no mean ability. She is a fine reader also. She gave us a reading at the dedication service that blessed every heart. The Treasurer of the Association, Rev. Roy Cox, who is also cashier of the bank in his town, and Sister Cox the pianist for the Association, with whom we stayed during the camp, are among God's elect. No more humble, holy people live. They give of their time and means to the work of a full salvation. We never were treated more royally than by them. The Secretary, Rev. Elmer R. Finch, is a holy man and very much interested in the work of the Association. I have not found a finer class of laymen in all my twenty-seven years of evangelistic work than these South Dakotans. They represent a number of the old-line churches. Rev. R. E. Chambers and his wife who are fine singers belong to this camp, and were with us a number of times and gave us some fine messages in song. Rev. W. Myron Redfield and his family were with us a number of times and rendered good help; he and his wife are in the pastorate at Esmond Methodist Episcopal Church. He was a member of the greatest Quartet in the State, and a wonderful baritone singer. Rev. Roy Mudgett and his family from Mitchell, eighty miles distant, were with us over the last part of the camp. Their daughters brought us one good message in song. Rev. Paul Miller, pastor of the Methodist Church, Corona, S. D., spent several days in the camp bringing his family one hundred miles to be with us. All of these Methodist preachers are holiness men. Rev. Doty, another pioneer Methodist preacher, was with us two days. He was instrumental in raising part of the money, to procure the tabernacle. Rev. C. F. Griger, pastor of the Presbyterian Church, Raymond, S. D., brought a carload of folks to the camp one day, and he supports the camp with his influence and money also. Rev. N. A. Luke, pastor of the Carpenter and Woodland Methodist churches, where the camp was held, is on the Board, and stood right by us all the way through. He is a graduate from C. E. I., so one could not expect anything else from him.

The singing was conducted by home talent, Rev. John Friesen, of Carpenter, S. D. John is one of the sweetest-spirited men, and one of the finest leaders and soloists in the whole country. He and his brother Jake broadcasted from Huron, S. D., many times, and are counted among the best. This camp is Auxiliary to the State Camp at Mitchell, thus linking it with the National Holiness Association, and is supported by an excellent people from all the churches and deserves recognition in all of our holiness papers. This makes twice I have been their evangelist, and we have many friends among these dear people. God bless and prosper them in their work of full salvation in that part of South Dakota. I shall hold them all in glad memory.

I represented Berachah Rescue Home at Arlington, Texas, in a service and they gave me good offering for the work.

J. B. McBride.  
112 Arlington Drive, Pasadena, Calif.

## MOUNTAIN MISSION WORK.

These are days of encouragement with us in the Holiness Mountain Mission work in East Tennessee and Southern Kentucky. One of the most encouraging is how those who have been saved and sanctified in the meeting in the past years are standing true and are, by their lives, proving that holiness is practical in every day life; especially is this true of some who have been saved from lives of awful sin, who are now the leading Christians of the various sections in which they live. Some, by their efforts, have been used to build churches in their neglected neighborhoods, some are preaching the gospel with blessed results. Another thing is, we are receiving many calls to enter new sections by the people living there who say we want a meeting like you held in such and such a place that we may quit our wickedness like they have done where you held meeting some time ago.

We have met also with a number of other things within the past few weeks that are encouraging us to believe for a great summer's campaign in the Holiness Mountain Mission work during the coming summer months.

We have, and are receiving more urgent calls for meetings than ever before, especially from neglected places where the work is so much needed because of neglect of holding gospel services in those places.

Remember us in special prayer that we may be able to give these hungry people what they so much need and what they are so earnestly calling for.

Charles B. Kolb, Elgin, Tenn.

## TWO GOOD MEETINGS.

We opened fire on the devil at Sunshine Mission, Columbus, Ohio, March 24 and continued until April 7. The fight was hard but thank God for answering prayer and giving us victory. The Holy Ghost was faithful and brought conviction to a great many hearts. There were a number of souls who bowed at the altar for healing, for pardon, and the second blessing. The good Superintendent, A. O. Griffith, just left the entire meeting in our hands and we did our best to let God have his way with us.

April 18 we were engaged to lead the song service in a revival meeting at the Nazarene Church, Jeffersonville, with Rev. S. Thomas and wife, the converted Jew of Indianapolis, Ind., as evangelists. The church was edified under the preaching of Bro. Thomas and wife. These servants of God are fearless preachers of the gospel of Jesus Christ. Bro. Thomas was a lawyer before his conversion.

The good pastor, Rev. Burnett, had prepared the church members for the revival by having prayer for some time before the meeting began; this made for the success of the meeting. This meeting will be long remembered because of the manner in which the truth was given to the people.

Rev. Harry M. Alexander.

## CHICHIMULA, GUATEMALA, C. A.

Dear Co-laborers:

Ever since Bro. Reid left us last February, we have had a desire to write and tell you something of the benefits of his visit, but have been hindered by sickness and other causes, and we beg you to pardon our delay.

Bro. Reid's ministry among us will be long remembered. He came and secured a very special place in the hearts of the young people because he feels and loves and cares. His messages were fruitful. Not among the least of the benefits of his visit to us was his ministry in music. Roman lands know only wails and dirges. There is no joy here. This is the land of the cypress, you know. The music he brought out of an old out-of-tune, borrowed piano and the songs he sang brought tears to eyes and blessing to hearts. Some hearer said he thought he was in heaven when he heard the music. Brother Reid took to the byways and was a blessing in the out of the way churches. During the last meeting of the annual conference here, time was given to the people to tell of their gladness, and with their testimonies to salvation they gave expression to their love and appreciation of Bro. Reid's visit.

We would be glad, dear friends, if you would see to it that our brother return to us some day. The needs are so appalling. We feel that you are among those who care.

I sailed for the United States April 11th, and if I can meet any of you and tell you of the needs in Central America and of the Indians of the Andes in South America I shall be very happy.

R. Esther Smith, Supt.

## REPORT OF MEETINGS.

On June 30, we closed the Whetstone Valley Holiness camp meeting at Wilmot, S. D. It was a twelve-day camp and God was with us every day. This was the fifth annual camp and the greatest of all. The Wilmot people are fine folk. They purchased a tract of land and it is surely going to make an ideal camp ground. People came for many miles and quite a number camped on the grounds and took in all the services. According to the Board, this year's attendance was double any previous year. The camp is interdenominational, was shown by the attendance of Methodists, Baptists, Presbyterians, Lutherans, Free Methodists, Catholics (one was saved), Evangelicals, Nazarenes, and no doubt others of whom we did not learn. An unusually warm, friendly feeling pervaded the Assembly and all joined in praise and worship to our God. It was indeed inspiring to listen to the great audience and the fine choir of young people join in singing such songs as "Power in the Blood." "Since Jesus came into my Heart." The young folk responded wonderfully well and we had a fine choir each night.

Evangelist H. J. Anderson, of Aitken, Minn., was the preacher. His messages stirred the hearts of the people and folk came to hear him. He hits sin with sledge-hammer force. Sinners became convicted of sin and repented. His sermons to the saints were certainly inspiring and many a shout resounded through the camp as some pilgrim caught a glimpse of the promised land. Truly Bro. Anderson is a great revivalist.

Mrs. White and I were assisted in the music during the camp by the following: The Asbury Quartet, who stopped over for two services, a Sioux India Trio, a visiting minister who sang, and a young man who played the accordion. We always try to use all visiting talent. With this help and our own use of the big guitar and trombone and our solo and duets, we

were able to put on a varied and interesting musical program. The camp showed their appreciation of our efforts by inviting us back for the 1930 camp, and if the Lord permits we will again have the privilege of carrying the gospel in song to our friends in South Dakota.

Our work with the children was very successful. We are using a plan that we haven't seen used before, but it works and we have been able to lead many boys and girls to Christ. We believe in winning them while they are young and tender and not wait till the devil makes them as hard as iron.

On our way home we stopped off at Red Rock Camp. Bro. Joseph Owen, Bro. John Thomas and Bro. Floyd Nixon are the workers. They asked us to sing so we sang at the Monday night and Tuesday morning services. They wanted us to stay a few days, but we wanted to spend July 4 at the Manville, Ill., camp, our home camp; so we left Red Rock and came to Manville. Rev. Fogg, of Los Angeles, was the evangelist and Mr. and Mrs. T. T. Liddell, of Chicago the singers. A great missionary service was held the afternoon of the fourth, Sister Eva Carpenter being the speaker. The people were blessed and a fine missionary offering was given. We had the privilege of playing the trombone and singing at this service.

We are at home at present but will be out in the field again in a few days. Anyone wishing fall and winter meetings, write or wire us. We play and sing the gospel and try to win your children for Christ before the devil gets them.

During our camp at Wilmot, we were able to secure between twenty and thirty subscriptions to The Pentecostal Herald. We think it is a great paper and we are doing our best to put it into homes where about all the reading matter is some daily newspaper with its poisoning influence.

The family Altar League has invited us to sing on their programs broadcast through the Moody Bible Institute Station, WMBI, (277.6 meters) each week day morning at 7 o'clock daylight saving time, 6 o'clock Standard time. We have sung on these programs a number of times and from the great number of cards and letters, many people have been blessed. We shall be glad to sing for you over the radio, and if you should happen to tune in and hear us, kindly drop us a line. We do not sing each morning, but just occasionally when we have time. Our permanent address is Box 204, Highland Park, Ill.

"The Musical Whites."

## ECLECTIC, ALABAMA.

We are now here at Eclectic in our twelfth meeting thus far this year. We started in January at Whistler, Ala.; from there we went to Bayou La Batre, Ala., where we held our fifth meeting, and all during the pastorate of Bro. A. B. Clausin. From there we went to Robertsdale, Ala., then to Montgomery, Ala., then to Hattiesburg, Miss., Broad Street Church, where we held a meeting there last year also. From there we went to Mobile, Ala., my home town, where I think we had one of the best meetings of the year; 12 young people offered themselves for life service. From there we went to Lyman, Miss., for a Union Tent meeting where we also had a big meeting; three fine young men offered themselves for the ministry, two for the Baptist and one for the Methodist Church. We went then to Crandall, Miss., and from there to State Line, Miss., and from there to Uniform, Ala., where I held my fourth meeting. Then to this place, where we are headed toward a great meeting. The Lord has been wonderfully good to us and scores have been saved and great numbers have joined various churches. Our slate is filled until November 1st.

We ask the readers of The Pentecostal Herald to pray for us that we may be lost in the will of God, and in his great field be instruments in harvesting many souls. Brother H. C. Norsworthy, of Hattiesburg, Miss., is with us in our work and we have been blessed of the Lord in a mighty way this year in seeing many weep their way through to the Saviour, and come into a joyous experience of full salvation.

With every good wish to you and your wonderful paper, I am,

Luther A. Horn.

## FROM DR. RIDOUT.

We have two invitations to work in Egypt where we shall arrive early in 1930. We are also invited to hold meetings both in English and Arabic in Jerusalem, Palestine. We hope to be in Prague in the early spring where we shall engage in some evangelistic meetings with an Asbury College man, Rev. J. Alex Reid. He is the English preacher at the famous old church of St. Martins in the Wall. August 14-18 we shall preach at the Mission Conference at Karuizawa, Japan.

## Your Singing Friend

That is not singing for God's glory will enjoy and get a blessing from reading "The First Soprano." Price, \$1.00. Guaranteed to please you.

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## THE PENTECOSTAL HERALD

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## OUR CONTRIBUTORS

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Rev. O. G. Mingledorff, D.D.	Rev. J. B. Culpepper
Rev. Richard W. Lewis, D.D.	Rev. Bud Robinson
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Rev. G. W. Ridout, D.D.	Rev. I. M. Hargett
Rev. P. F. Asher, D.D.	

(Continued from page 1)

The mission of Christ in the world is to destroy the works of the devil and to save men from all sin, to restore him to communion, fellowship, and co-operation with God.

Since God's plan is the salvation of all men there is no release for us in ceasing to encompass the divine will concerning man. In a peculiar sense we who know him in his fullness are under mighty obligation to carry on this same gospel of glad news and victory until everywhere human hearts have had the opportunity of finding peace and pardon. It is for us to see that the Word is presented; the Holy Spirit honors his Word, and conviction comes.

We must tell the man on the street there is hope for his sin-sickness. We must assure the discouraged hearts that the Everlasting Arms of God are at their disposal. We must say to humanity everywhere that "whosoever will may come and drink of the water of life freely," for the promise is true and unchanging. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

### Make Your Asbury College Reservations Now.

The present outlook for the next year in Asbury College would indicate the largest enrollment thus far in our history. The Dean of Men advises that on July 1st reservations for young men equalled those of September 1st of last year. The Dean of Women states that the reservations for young ladies exceed anything known at this time in any previous year. More inquiries are coming in than we have ever yet received and we again feel it would be wise for all prospective students to make reservations as early as possible. While there are some cancellations at the beginning of the year, yet the old adage, "first come, first served," applies in the matter of rooms and enables the administrative force to plan more carefully for the year's work. Send in your room reservation fee of \$10.00 (returnable any time before September 1st) to the Business Manager.

Plans are now being made to observe Freshman Week activities beginning September 18th. All registration should be completed by September 1st.

L. R. AKERS, Pres. Asbury College.

### Faithful Preaching.

Preaching that produces results in the way of conversion and building of Christian character must be specific, positive, very clear-cut, and to the point. The old minister who said, "My friends, if you do not repent to an extent, I fear you will go to hell in a degree," did not make converts, but made himself the subject of ridicule. The true fruitful preacher of the Gospel must give the people a message from God. He must speak with authority. We do not like to hear a preacher say, "I have come to the conclusion;" or, "It is my opinion;" or, "The best thinkers of our times have decided;" or, "I wish to give you my most mature thought on this subject." We like to hear a man preach who declares the Word of the Lord; who believes himself to be called and sent of the Lord; who believes the great doctrines of the Bible. We want to hear a "Thus-saith-the-Lord" man.

It is very plainly written in the Bible that "God's Word shall not return to him void." There is no promise that men's beliefs, notions, conclusions, and philosophies shall not return unto him void. It is the Word of the Lord that is quick and powerful and sharper than a two-edged sword. O, for a ministry that will preach God's Word with great earnestness; with love, to be sure, and yet, with authority. Who will insist that "I am the messenger of the Lord, and this is his message to you." The preacher who preaches with tremendous earnestness on sin, the unreasonableness of it, the fact that God, throughout his Word condemns it, that it will inevitably bring ruin, that "the soul that sinneth, it shall die," that there is no mercy for the impenitent; that men who would find mercy of God must forsake their sins; that those who persist in sin, and die in sin, will inevitably fall into hell. Such men will produce conviction, and see conversions. Would you be a faithful preacher? Then you must preach a definite gospel. You must give no uncertain sound on the great fact of sin, the Judgment Day, the fearful realities of future punishment, the sufferings of Jesus Christ, and his willingness and power to save men from sin. To preach a full Gospel, you must preach holiness. You must insist that God has called men to be holy; that "the blood of Jesus Christ his son cleanseth from all sin;" that our Lord Jesus is able to save to the uttermost. That now is the accepted time; that we are saved by faith; that delay is dangerous. Such preaching will produce conviction, will lead to repentance, and result in the salvation of souls. We hear complaint from many quarters that much of the preaching of today is without point; that the preacher himself seems to have no definite and profound conviction. That he does not feel an intense and passionate desire that the people who hear him should flee from the wrath to come. In fact, it looks as if many preachers of our time have questions in their own minds with reference to the wrath to come. They do not seem to feel that those who make no profession of faith in Christ, are in any special danger; that they are likely to drop into eternal punishment at any moment. Undoubtedly many ministers are not seriously alarmed with regard to the unconverted about them. They are taking things easy; they are not alarmed, and they are not alarming those who hear them. One of the greatest needs of our time is a great revival in our pulpits; an awakened ministry will awaken the people, and bring repentance and salvation.

The sinner is not going to repent until he is made to realize his great danger. It is the duty of the preacher to present the truth to the unsaved man with reference to his attitude toward God; the unreasonableness of his rebellion and wickedness; God's attitude toward the sinner; and the absolute certainty of his vengeance upon those who fail to repent. The minister must show the sinner that the impenitent will be cut off, and sent away to perdition, locked up forever in the

prison house of guilty, unpardoned souls. The fruitful minister must be serious and earnest. He must feel a great burden upon his heart for the lost. He must keenly realize his responsibility to God and men. He must declare the whole counsel of God without hesitation or apology. The definite, positive, earnest preacher of the whole Gospel as found in the New Testament, will be a fruitful preacher. It will be a fearful thing for a man to appear at the Judgment Bar of God who has not declared the truth to the people with a burdened heart for the salvation of those who hear him.

H. C. MORRISON.

### E. STANLEY JONES' LETTER.

My dear Friend:

HERE I am home at last after a year of wandering. No prodigal ever came home with deeper joy than I did! I found Mrs. Jones and Eunice both well and seemingly happy to see me back

again.

With this I resume my quarterly letters to friends of the work we are trying to do. These letters have been interrupted by my year's stay in the homeland part of which was spent in Latin America. About that year's work I need to say little. It was a grilling task to speak four hours a day and travel between times, but I came out at the end fresh and ready for more. I got more in England but that is a story that I shall reserve to a later portion of this letter. Surely there are resources for the body as well as for the soul in our Gospel. If we only knew how to take them! We are just as tired as our minds are and no more. If we could keep inwardly poised in soul the body could stand almost anything. But I must not go off on that for this is a news letter.

Throughout the Eastern and Central portions of the United States I travelled trying to awaken the church to the need of the world. How much will remain as a permanent contribution will be seen in the future. Each morning I had from fifty to five hundred of the ministers of the different denominations for a Retreat, or Round Table on Evangelism and Missions. These three hours each day with the ministers were never-to-be-forgotten hours. Word comes that many lives were transformed through them. The public meetings were very large, running to seven thousand. Everywhere the church was overwhelming in its eagerness to hear the call of the world.

But I was more than glad when my ship sailed toward the East on April 6th. I did a good deal of reading on the return journey for my soul was eager to catch up in its nourishment. I spent a week in England, a very busy week indeed. On the first day of arrival the representatives of the religious and secular press came to interview me. Then I went off to Liverpool where a reception awaited me and then the great London Missionary Society meeting at night. The English surprised me. I thought them unemotional. I found them even more responsive than the American people. The next day, Sunday, there were four addresses including broadcasting over the whole chain for the British Isles and a great service in the Liverpool Cathedral. These services were packed and in some cases people turned away. Then back to London for addresses of various types and kinds ending up in the great Central Hall meeting when they turned away great numbers. I have not seen in any part of the world more responsive people. They more than met one half way. The heart of Britain is sound and responsive and desirous of being Christian. And they do not have to be converted to Missions.

I crossed to France after a busy week and caught my boat for India at Marseilles. My



cabin mate, a captain in the British Army, was converted on the second day out. It was a joy to see him after that. Something new had come to him. I took several services on board ship and the young officers requested me to have a question hour when they could come and talk about their difficulties.

It became hotter and hotter as we came into the tropics. At Port Said we got our sun hats and needed them. Bombay was hot but I knew it would be hotter as I came up through the country. On the train up I took out my clinical thermometer to see how hot it was in the compartment under the fan. The mercury straightway ran up to 108 degrees and since the thermometer would register no more it stopped there! Yesterday it was 114 in the shade and the hottest month is not yet here—June.

But the missionaries and Mrs. Jones and the Indians were at the station to meet me at Lucknow and that compensated for the day of par-boiling in the train.

I am now back at my desk. What a joy it is. I love to sit down and talk with these men about life and God and destiny. In a few minutes some of the leading men will be in for tea and after tea we will talk. I trust about Him. We are in for the most difficult year of many years in India's history. The battle will be tense, but it is worth while for a nation's soul is at stake.

You have helped us in the past. We will look to you to help us in the future. I am sustaining a great deal of work through the generosity of friends who have entrusted funds to me to put them where they are needed most. I shall look to you to keep that line of help intact. I can be reached here in India or at 150 Fifth Ave., New York.

With my gratitude for your friendship and fellowship in a great task.

Fraternally yours,

E. STANLEY JONES.

Sitapur, India, U. P.

### Bob Shuler's Victory.

The readers of THE PENTECOSTAL HERALD will remember that a notice appeared in this paper some weeks ago of a trial going on in the courts of Los Angeles wherein the Knights of Columbus were bringing suit against Bob Shuler for certain publications in his magazine.

In the first trial there was a hung jury, ten for acquittal and two for guilt; in the second trial, the entire jury rendered a verdict for acquittal, a complete victory for Bob Shuler.

He has been carrying on a great crusade for civic righteousness in Los Angeles. His monthly magazine is a blazing torch against the corruption, graft and wickedness of that great and beautiful city. It makes wonderfully interesting reading, and is revealing what one man can do when he champions righteousness. Send your name and address, and \$1.00 to Rev. Bob Shuler, 12th and Flowers Sts., Los Angeles, Cali., and you will get his monthly magazine for one year. You will sit up nights to read it. H. C. M.

### A Word to our Readers.

Knowing that our readers will be anxious to know how Dr. Morrison is getting along, I am writing to say that he is improving slowly, and is able to sit up a good part of the time and go to his meals at the table. In his weakened condition it is not expected that he will recover rapidly, but we are grateful that he seems to be on the mend, though it be slow. Do not cease praying for him, that he may soon be able to get into the work he loves so well, and for which we trust the Lord is going to spare him.

MRS. H. C. MORRISON.

Dr. G. W. Ridout, our Corresponding Editor, will leave China for Japan early in August where he gives the messages at the Karuizawa Missionary Conference, August 14-28. He will next start for Singapore in September.

ber. In October his work begins in India. He has engagements in Egypt, Palestine, Central Europe and Great Britain which will take him up to May, 1930. He expects to reach the United States in time for the camp meetings of 1930. Camp meeting committees desiring his services please write Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Kentucky.

### "AND THE STOPS TOO."

MRS. H. C. MORRISON.



GEORGE Muller, in commenting on the verse found in Psalm 37: 23, "The steps of a good man are ordered by the Lord," writes in the margin, "and the stops too."

God's leading does not always mean a forward march, but oftentimes it bids us "stand still, and see the salvation of the Lord." Paul recognized the leading of the Lord as definitely in his "stops" as he did in his "steps." There are times when we need to "wait on the Lord" that we might know the will of our great Leader. Paul did this, without exception, in his missionary journeys, the results testifying to the wisdom of his action.

It has been truly said that Paul was out on the road, ready to press on into new fields of service, and the task of divine direction was only the matter of closing some doors and opening others. He had absolutely no choice in the selection of his field of labor, but his one desire was to ascertain where the Lord desired him to labor and that became his chosen field.

With the majority of us, the Lord has a difficult time arousing us to action at all, and then we want to select the place of operation. Paul had thought he would remain in Asia visiting the most influential cities, but God's plan was otherwise, at least for the time being. One night after Paul had finished the day with its responsibilities, he lay down to rest, and there appeared to him in a vision, a man of Macedonia, praying him to "Come over into Macedonia and help us." No sooner had the call fallen upon Paul's ear, than he took passage across the Aegean Sea, where he found Luke, who joined them in their missionary campaign. Paul, Silas, Timothy, and Luke, what a missionary quartet! Some one has said that no one could have guessed that little advance guard represented a greater kingdom than that which Xerxes represented when he invaded Europe, though he brought together forty-six nations to contend against Greece, constructed a canal for his ships to ride upon, and flung a bridge over the Hellespont, over which his soldiers marched incessantly for seven days and nights. The picture of the magnificent Xerxes, seated on his throne of gold watching the tremendous disaster of the battle of Salamis, fades away with the years; so, also, does the glory of the victories of Roman Augustus; but the King whom Paul came to Europe to herald forth rises still to greater and greater power.

We are not told that Paul visited the synagogue on his arrival in Philippi, the place selected for their first missionary labors in Europe; instead, he found a little praying group of women by the river outside the city. What an unexpected visitor they had in Paul, accompanied by his three helpers, and the door for preaching to them the gospel swung wide open, the truth was poured forth and lodged in the heart of Lydia, an influential woman of Philippi, and not only she, but her whole household found the Lord Jesus in his saving power; and to show her gratitude to these heaven-sent messengers of the cross, she invited them to lodge in her house, where they found a most cordial, Christian welcome. Who would have planned the entrance of these missionaries into Europe in such an unpretentious manner! But God truly moves in mysterious ways, his

wonders to perform; and who will dare say that *his ways*, are not the best?

Paul was true to the voice of duty and, in the measure in which we seek to do our duty shall we know what is in us. But what is duty? The demand of the present hour. Duty is duty, whether it be the smallest or the greatest matter. He is on the highway of nobleness of character who has learned to be scrupulous concerning the smallest thing. Make the minutes beautiful, and the hours and the days will be radiant. Know what thou canst work at, and work at it like a Hercules. In all true work, were it but true, hard labor, there is something of divineness. But we can only have guidance assured by heeding Proverbs 3:6: "In all thy ways acknowledge him and he shall direct thy paths."

### Special Notice!

We are publishing on another page of this issue of THE HERALD a sermon by Bishop Morrison, who passed to his reward some years ago. He was a great gospel preacher, and a great soul winner. Read it. I wish five hundred preachers who read THE HERALD would preach it. EDITOR.

### Radiant Living.

REV. C. M. GRIFFETH

#### THE GLORY OF DIVINE ILLUMINATION

The ancient cities were but dimly lighted. It was not safe to be out after sunset. In the day the narrow streets were blinding hot in the glaring sun, but at night they were in pitch darkness, except here or there a blazing torch or the pale light of the quiet moon hung low in the southern heavens.

In his prophecy of the future Jerusalem, Isaiah speaks of the city as being divinely illuminated. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God, thy glory."

What a picture of the Inner City of the Soul when illuminated by the divine Presence!

Can you catch a picture of the inner city of Zion? A city of heavenly serenity and of holy inhabitants protected round about with the towering walls of Salvation with its portals of Praise through which blazes forth the glory of the Divine illumination which is within?

When a man's soul is dependent for light upon material sources, such as pleasure and possessions, his light is but material light—shining for a season and then there is twilight and then pitch darkness.

But when a man's soul is illuminated by that spiritual illumination whose source is God, his soul shall rejoice in a perpetual day! There shall be no night, for God himself is the light thereof. As Isaiah says: "The Lord shall be thine everlasting light!"

May your soul be an inner city of Zion! A city of heavenly serenity with every inhabitant of thought, emotion and motive holy. A mind and heart surrounded by the protection of the impregnable walls of Salvation, graced with the portals of Praise.

And may God himself be thine everlasting joyous Light!

Don't fail to get a copy of "Hungers of The Heart," at the special price of 60c.

### The Church as a Preacher Sees It

The above is the title of a booklet written by Rev. James H. Herve, D.D., of Springfield, Mo. He treats the subject from an unbiased standpoint, and suggest the remedy for its defects. It closes with a Mother's Day sermon, which is worth the price of the booklet. Any one interested in this subject and desires a copy of the booklet of 32 pages, may send 20 cents to The Pentecostal Publishing Co., Louisville, Ky., or James W. Herve, 1610 N. Benton St., Springfield, Mo.

MRS. H. C. MORRISON.

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## OUR BOYS AND GIRLS

My Dear Boys and Girls:

This is a very warm afternoon as I sit at my desk with my electric fan going at my back. I suppose all of you who can, are finding a cool place, and perhaps a bathing pool where you can refresh yourself.

We are in the country now at our home, where we have not been to really keep house for several months on account of Dr. Morrison's sickness. He left the hospital Monday and is now enjoying the cool country air at home. He is improving and we are hoping ere long, he will soon be able to be up again.

I came across a piece of poetry the other day and it is so full of good advice that I am giving it to you and hope each one may put into practice what it advises. How often we are made to regret that harsh word spoken, but a kind word is always a pleasant memory. There is an old saying, "Think twice before you speak once," and that is very safe, especially when we are excited and apt to say something we should not. It would be good to memorize this and say it to yourself, occasionally, and also to other people as well.

### Kind Words.

Do you know a heart that hungers,  
For a word of love and cheer?  
There are many such about us;  
It may be that one is near.  
Look around you. If you find it,  
Speak the word that's needed so,  
And your own heart may be strength-  
end

By the help that you bestow.  
It may be that some one falters  
On the brink of sin and wrong,  
And a word from you might save  
him—

Help to make the tempted strong.  
Look about you, oh, my brother!  
What a sin is yours and mine,  
If we see that help is needed  
And we give no friendly sign.

Never think kind words are wasted,  
Bread on water cast are they,  
And it may be we shall find them  
Coming back some day.  
Coming back to where sorely needed,  
In a time of dire distress;  
So, my friend let's give them freely;  
Gifts and giver God will bless.  
—Selected.

Dear Aunt Bettie: This is my second letter to *The Herald* and hope to see it in print. Howard Perrin, I think your name to be Warren. Pearl Voos, I guess your middle name to be Emma. The one who guesses my name I will send them something. It begins with R and ends with H, and has four letters in it. Charley H. Faulk, the way I did it it came to 40, so that is what I say. My birthday is Feb. 26, have I a twin? The one who has my birthday I will send a letter and something with the letter. I will close and give the room to somebody else. I will answer all letters I get from the cousins. Just send them to

R. Freda Hiller.  
231 Glenwood Ave., Pawtucket, R. I.

Dear Aunt Bettie: I am just a little girl fifteen years of age, and have T. B. Mother has T. B. too. We have been in a sanatorium sometime, but are improving rapidly and hope to soon be able to go home. I have a very dear friend in the sanatorium; she takes *The Pentecostal Herald* and sometimes I get it from her to read. I sure do enjoy reading it too. Well, I presume I had better not write any more, as this is my first letter to *The Herald*. This leaves me hoping very much to see it in print. How many of the children of Israel are there?

Shirley Nelson.  
Hill Crest Sanatorium, Charleston, W. Va.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my first letter. I am in the fifth grade at school. I am twelve years old. I have blond hair and brown eyes. Can you guess my middle name, it begins with B and ends with E, and has eight

letters in it. I hope Mr. W. B. is asleep when this arrives. My birthday is July 28. Have I a twin?

Viola Milan.  
Westview, Ky.

Dear Aunt Bettie: Will you let an Arkansas girl join your happy band of boys and girls? I am eleven years old, have dark hair, gray eyes, and light complexion. My birthday is February 11. I enjoy reading page ten. My father takes *The Herald*. This is my first letter, and I hope to see it in print. Can any one guess my middle name, it begins with D and ends with E, and has four letters in it.

Altues Amyette.  
Rt. 1, Judsonia, Ark.

Dear Aunt Bettie: Here comes a little boy from Mississippi. We live on the state farm. My father is a driver. They have twelve camps here, besides the woman's ward and the hospital. I have been through most of the camps. The two white camps have high barbed wire fences around them. The convicts eat out of tin plates, and haven't any knives and forks, they just have spoons. The cooks make biscuits in a trough, and stir the dough with a hoe. You cousins come over and we will go see Kenney Wagner. Verla Jean Rowe, the Bible contains 73,746 words, 31,173 verses, 1,189 chapters, and 3,566,480 letters. It took 4,101 years to write the Bible, and it contains 66 books. The Bible has 22 authors. Am I correct? Who can answer these questions? What is the middle verse in the Bible? In what verse in the Bible does the word "reverend" occur? How many times does the word "hard" occur? Who was the first transgressor? Verle Jean Rowe, I am expecting a snapshot of you and a letter. I will answer all letters received from the cousins.

James Ray.  
Camp 7, Parchman, Miss.

Dear Aunt Bettie: Will you let an Ohio girl join your band of happy boys and girls? I do not get *The Herald* but my Aunt does, she saves it for me and I sure like to read page ten. The other articles in the paper are very interesting also. This is my first letter to *The Herald*. Pearl E. Voos, I guess your name to be Erna. If I am right please don't forget your promise. My middle name begins with L and ends with E, and has six letters in it. If anybody can guess my name I will write you a letter. My birthday is the 9th of June. Have I a twin? If so, let me know. I hope I will see this in print. Madge L. Haggerty.  
5121 Globe Ave., Norwood, Ohio.

Dear Aunt Bettie: I am joining Mary and Yolanda Beldina in prayer that the rest of their family may soon become Christians. They say they are praying every day for this one thing. What a fine example for all Christians to follow. Cousins, let's all join them in prayer and believe God's Word.

Rev. C. R. Pate.  
Rt. 4, Newport, Tenn.

Dear Aunt Bettie: I have come back to see you again. Mother takes *The Herald* and I enjoy reading the paper. Well, Aunt Bettie, I will not take up much room but I will stay awhile with you to see your boys and girls. I am writing two cousins, a boy and a girl. I enjoy going to Sunday school, go every Sunday I can. My letter is very short but I will go, and come to see you again sometime. I will try to write to all boys and girls who write to me. Hope to see this in print.

Era Holloway.  
Rt. 1, Box 127, Wedowee, Ala.

Dear Aunt Bettie: I must join your happy band of Christians. I have light brown, long hair, fair complexion, am five feet, two inches tall and weight about one hundred and twenty-four pounds. I was eighteen years old January 21. I found my Savior one glorious evening in the dusk, at the edge of a patch of woods about two hundred yards from the house. My father and mother are both living. I

have four sisters, all younger than I. One of them is a Christian. We are the only Christians in our family. We are members of the C. P. Church. I should be pleased to correspond and exchange pictures with some of the other Christians.

Rosette Boals.  
Norris City, Ill.

Dear Aunt Bettie: I have just been reading page ten and thought I would write as I had not written for a long time. Mr. W. B. got the last letter I wrote. I am eleven years old, have dark hair, (bobbed), grey eyes and medium complexion. My mother takes *The Herald*. My father is a merchant and postmaster. Will close hoping to see my letter in print. Love to Aunt Bettie and cousins. Edith B. Miller.  
Crocus, Ky.

Dear Aunt Bettie: Will you let a girl from Indiana join your happy band of boys and girls? I am sixteen years of age, five feet tall, have long black hair and black eyes. My birthday is August 8. Have I a twin? If so, write to me. I am a Christian and enjoy working for my King. I have helped in three revivals as pianist this past winter and am helping in one at my own church now, and have a call to help in another later. I sure do enjoy page ten. Can anyone guess my middle name? It begins with E and ends with H, and has nine letters in it. As this is my first letter, I would like to see it in print. I would be very glad if some of the cousins would write to me. If any care to write, I'll send them my picture. This is one of my poems:

We Thank Thee.  
Oh, God, we thank Thee for Thy love,  
And for Thy Son Thou hast given,  
That we might have everlasting life  
And receive a home in Heaven.  
We thank Thee for Thy many blessings

That we receive along the way,  
And for Thy watchful care over us  
Every night and day.  
For the beautiful sunshine and the rain  
That makes the harvest with its golden grain,  
For beautiful flowers that bloom in the spring,  
And the little birds that so sweetly sing.

We thank Thee God for many things.  
Mary E. Woolums.  
Box 83, Eckerty, Ind.

Dear Aunt Bettie: May I come in and chat a while with you and the cousins? It has been a little over three years since I wrote to the Boys and Girls' Page. I enjoy reading the cousins' letters and am glad to see that more of the older girls and boys are writing. I like all of the letters, but am especially interested in those who are nearer my age. My age is between twenty and twenty-six; I am five feet, seven inches tall; weigh one hundred and sixteen pounds, and have brown hair, brown eyes and medium complexion. We have taken *The Herald* for a number of years and I usually read it through soon after it comes. I think everyone should cultivate a taste for good reading matter. I am also a lover of music and I have spent several years in studying piano. I thoroughly enjoy playing, however, I don't spend a great deal of time on jazz. I appreciate the classical pieces more. For the past two years I have been teaching in a denominational school but I am spending this year at home. We live on a farm and raise the crops common to this section of Kentucky, also some poultry and livestock. My father is a local Methodist preacher. I have two sisters younger than I. They are still in school. Carthel Dold, I am glad to see that you favored us with a visit not long ago. I have always read your letters with interest. I believe you have changed your address since you wrote last. I am sure that all of us would be glad to have the privilege of a trip through California. I have never been fortunate enough to get that far west, although I have traveled in about one-fourth of the States of our Union. I am a member of the Methodist Church and I find the Christian way of living a very happy one. God is so wonderful to us, and there are so many things to be thankful for. Sometimes when I am in danger of having the "blues" I begin to "count my blessings" and

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soon the threatening "blues" have disappeared. As I don't care to furnish any food for Mr. W. B. or to tire Auntie and the cousins, I will leave you here. If some of you care to write me I would be glad to receive your letters. Love and best wishes to all.  
Ava Lockard.  
Woodrow, Ky.

Dear Aunt Bettie: I am a little Kentucky girl. May I join your happy band of boys and girls? I have been a reader of *The Herald* for a great while. I sure enjoy reading page ten. I have two sisters, one is twelve years old and the other is four. My parents are Christians and I and one of my sisters. I am nine years old and in the third grade. I didn't get to go to school any last year, I had a stroke of paralysis and it left me a cripple and I have been closed in all winter. Are you cousins glad when summer comes? I sure am. Can any one guess my middle name? It starts with N and ends with L, and has four letters in it. Whoever guesses it I will write to them. Well, as this is my first letter I will quit and come again. I hope to see my letter in print.  
Ruby N. Pickard.  
Rt. 1, Central City, Ky.

Dear Aunt Bettie: Thank you for letting me in. It is raining so hard. Oh, it is so good to know that Jesus is just wanting to take us in his loving arms, all who will call on him. I am so glad that he took me out of the mud of sin and set me on higher ground. Yes, praise his holy Name. Glad to know so many of the cousins are Christians, for it is the only way; the way of the Cross leads home. I thank the Lord for the good old *Herald*. It is meat for my soul. May I ask *The Herald* family to join me in prayer that God will send a full gospel preacher to our little town. Oh, that we could have a revival of old-time power. It is sad to think that so many so-called Christians of today don't know what the new birth is. Jesus said, "Ye must be born again." We are so glad that Brother and Sister Morrison did so nicely in Miami. Trust that he will soon be back to work. Oh, that we had more old-time power preachers. Mr. W. B. is just around the corner, so cousins be good, don't forget to pray. Remember Jesus said draw near unto me, I draw near unto ye. Love to all.

Mrs. D. W. Page.  
Wallace, N. C.

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## FALLEN ASLEEP

### CARTER.

Alfred Thomas Carter, son of Alfred and Drucila Milican Carter, was born in Panola Co., Miss., Feb. 3, 1851; died in Search, White Co., Ark., May 24, 1929, at the age of 78 years, 3 months and 21 days. He came with his parents to Arkansas at the age of 8 years and was converted when 21, joined the M. E. Church, and was a faithful member. In 1922 getting the light on holiness, he was sanctified and united with the Church of the Nazarene of Searcy, and was one of our most consecrated members until God said, "It is enough; come up higher." He married Miss Emma Ward, Aug. 30, 1878; to this union were born twelve children, six boys and six girls, seven of whom, with their mother, preceded him to the world beyond. On Oct. 20, 1898, he was again married to Mrs. Anna Glenn, a faithful and loving companion to the end.

He was a faithful and loving husband and father. His illness and intense suffering of many months was borne in Christian patience and fortitude. Realizing that he was traveling the last mile of the way, he made loving distribution of all his property to his five remaining children and loving wife, also made plans for his funeral which were carried out.

His testimony was, "I am now ready. Everything is fixed up for time and eternity." His prayer was, "Heavenly Father, grant me a painless hour to cross the valley of the shadow of death." His prayer was answered; he quietly went to sleep, and so gently did he pass away that he was gone before they were aware of it.

His funeral was in his home church, at Searcy, with a vast crowd in attendance. The floral offerings were many and very beautiful. He was laid away in the Oak Grove Cemetery. We miss him here, but will meet him yonder.

"Rest, toiler rest,

Thy burdens laid aside.

In white robes dressed,

Beyond death's chilling tide.

Safe from the darts so ill,

With all the bloodwashed dwell."

Services conducted by the writer.

Chas. E. Woodson, Pastor.

### SILL.

Mr. John H. Sill, for many years a reader of The Pentecostal Herald, departed this life at his home in Glendale, Cal., June 6, aged 85 years, 10 months and 6 days. He was born in Bedford county, Pa. At the age of nine years his parents emigrated to Illinois.

The funeral was held at Forest Lawn Cemetery, Rev. Henry Scheidman officiating. The service was attended by a large number of friends whose sympathy and appreciation were shown by the beautiful floral designs that covered his grave.

He was converted in the Methodist Church in Illinois, and after moving to Glendale, Cal., united with the Nazarene Church. He professed the blessing of entire sanctification and exemplified the life in his daily walk.

Brother Sill was a great friend of Asbury College and has given substantial assistance to it for many years. He was loved and respected by all who knew him, and while he rests from his labors his works will follow him.

Brother Sill and wife celebrated their 60th wedding anniversary April 22, and their eight children were all present from five different states.

May our Father comfort the bereaved hearts and make them to form an unbroken family in the house of many mansions.

Mrs. H. C. Morrison.

### BISHOP.

April 24, 1929, George C. Bishop, of Monticello, Fla., passed away, his spirit taking its flight for its eternal home. He had been in declining health for a year and a great sufferer, but very patient and submissive to God's will. He was converted and joined the Methodist Church in early manhood, and had battled through to ripe old age for he was about to reach his

# INDIAN SPRINGS HOLINESS CAMP MEETING FLOVILLA, GA., AUGUST 8-18, 1929. WORKERS FOR 1929.



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Rev. John Paul, D.D., Upland, Ind., President of Taylor University and the St. John of the holiness movement. Dr. Paul is one of the outstanding leaders of the holiness ranks and a favorite at this camp, where he has blessed the multitudes with his ministry on several previous visits.

Rev. John F. Owen, D.D., Upland, Ind., of Taylor University faculty, and one of the strong young men of the holiness pulpit of the M. E. Church. While this is Dr. Owen's first time as a worker at Indian Springs, he comes with high commendation and will have a hearty welcome.

## PASTORS

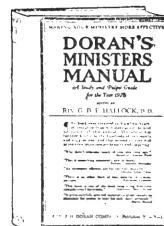
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76th milestone. All through his illness he talked of his going home and often sang some favorite song and read his Bible to the last. He loved to read The Pentecostal Herald; had been a subscriber for years. He was a great follower and believer of Dr. H. C. Morrison. He looked forward to his sermons and writing each week; he said it refreshed his soul to read after these godly men. His pastor visited him frequently and he always wanted to talk of the goodness and mercy of

God. He was ready and waiting to go. What a happy re-union with the loved ones gone on before, "that he had loved and lost awhile." May each of his children trust the God he loved and served and meet him in the sweet bye and bye.

The flowers we lay upon your grave  
May wither and decay,  
But the love we bear for you dear  
father,  
Will never fade away.

A Daughter.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VI.—August 11, 1929.

Subject.—Daniel among the Lions.  
Dan. 6:1-28.

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34:7.

Time.—About B. C. 538.

Place.—Babylon.

Introduction.—In our last lesson we witnessed the fall of a great nation. Belshazzar's last feast, in its desecration of sacred things and its pagan debauchery, filled the cup of Jehovah's wrath to the brim. I mean WRATH. There is a foolish modern notion that the God of the Bible is a sort of spineless God who is always smiling upon men. Nonsense! Our God is a king. He does smile upon his children; but he is "angry with the wicked every day." St. John says of the unbeliever: "The wrath of God abideth on him." We read in Hebrews 10:31: "It is a fearful thing to fall into the hands of the living God." St. Paul writes, 2 Cor. 5:11: "Knowing therefore the terror of the Lord, we persuade men." Sin is terrible in God's sight. It is treason. Babylon is not the only nation that has fallen. Following her downfall, that of the Medes and Persians went down in sin. Then came Alexander the Great whose short reign went to pieces under Jehovah's curse. The two Jewish kingdoms perished because of sin. God's hand is on the nations and kingdoms of this world. Their kings and czars, and emperors, and presidents rule while he permits, and fall when he frowns.

In today's lesson we meet a crucial day in the life of Daniel. For more than sixty years he had been an exalted and faithful servant of the kings of Babylon. He had seen them in life and in death. He had witnessed the downfall of the old dynasty, but did not fall with it. When Darius came to the throne at the fall and death of Belshazzar, he found Daniel as the third ruler in the Babylonian kingdom, and had the good sense to set him at the head of the three presidents whom he appointed over the affairs of his own kingdom. But Daniel had his enemies. Was there ever a true man who did not stir the jealousy of some of the devil's imps? Some of the chief underlings of the kingdom could not endure to see such high honors heaped upon a captive Jew. They must get rid of him in some way. They certainly honored him when they admitted that nothing could be found against him in his management of the affairs of government. He was no grafter on the finances. I wonder if those rascals did not wish to do a little grafting, but were afraid to risk it under the honest eyes of Daniel.

Their plot to destroy Daniel was a devilish scheme. First, they knew the low vanity of Darius, and played on that. They were satisfied that Daniel was too faithful to Jehovah to be bent by their machinations—he would pray, even against death. They tricked the king into signing the horrible idolatrous decree, and then sneaked up like blood-thirsty beasts to catch Daniel at his prayers; and they succeeded, for the old saint was not such a hypocrite as to hide himself; although he knew all about the decree.

Watch the scamps as they run in their gloating glee to tell Darius that Daniel was praying to his God; but he did not rejoice with them. When he found that he had been trapped by their chicanery, he was grieved and "labored till the going down of the sun to deliver Daniel;" but the laws of the Medes and Persians could not be altered. Although he was too useful to the state to be destroyed, Daniel must go into the den of lions.

Comments on the Lesson.

10. When Daniel knew.—He was a man of courage and honesty. Cowards act the hypocrite: brave men act openly. Toward Jerusalem.—There was no special merit in facing toward Jerusalem when he prayed, but his heart longed for the city of his people; and his action was natural. Mohammedans always pray toward Mecca—their sacred city. Three times a day as he did aforetime.—Through this little window we discover the why of Daniel's purity and power. No one can have such a beaten track to the mercy seat and be mean and little. One may "say prayers" by the hour, and get nothing. Daniel prayed.

11. These men.—Those jealous fellows who were plotting Daniel's ruin. How eager they were to catch him on his knees.

12-15. These verses are not directly included in the lesson; but be sure to read them. They reveal the devilry of the plot against Daniel. Here his enemies are seen in their demands upon Darius for his death, while the king is laboring to deliver him, but has to yield because of the foolishness and injustice of the laws of his nation.

16. The king commanded.—Although Darius labored so hard to save Daniel, under the laws of his nation he was forced to consign him to his fate. Thy God... will deliver thee.—Daniel had so lived that the heathen king had faith in his God. Read John 17:17-23, and take your own measure.

17. Sealed it.—To prevent its being opened by any one. It was death to break such a seal. All was done that could be done to give the hungry lions a chance to eat Jehovah's prophet; but they never touched him.

18. The king passed the night fasting.—His grief must have been bitter, seeing it robbed him of sleep, and drove away his desire for his accursed music.

19. This verse indicates excitement and hurry. The king left his bed "very early," and went at once to the lions' den. He was nervous. He was conscience-smitten. I wonder if those lions were just kept there to eat condemned men.

20. O Daniel, servant of the living God.—The lamentation of the king's heart rings in his cry. What a contrast between his dead gods and Daniel's "living God." Is thy God able to deliver thee from the lions?—There was some doubt in his heart, but he was hoping for the best.

21. Daniel answers like a man, but with the courtesy due the king: "O king, live forever;" and I suppose he was honest in his salutation. The expression meant simply: "Long may you live."

22. My God hath sent his angel.—The gods whom Darius served had no angels to send; but Jehovah's angels

"encamped round about them that fear him, and delivereth them." Angels can shut the mouths of hungry lions. But why was Daniel protected? Because before both God and the king innocence was found in him. Jehovah protected his servant for his own glory. Others may have to die for his glory. Either will be best for God's devoted child.

23. Take Daniel up out of the den.—It is interesting to note how glad Darius was that Daniel had not been injured by his saucy room-mates. But maybe he failed to see Daniel's better room-mate. It must be great to sleep all night long among lions while angels from God keep them quiet and gentle. But when Daniel's foes were thrown among the same lions they met a different fate. Read the sequel.

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Never presents itself the second time. An opportunity lost is lost forever. Now is your opportunity to send The Herald to some one until January, 1930, for 50c.

## REQUESTS FOR PRAYER.

Mrs. L. B. T.: "Please to pray for the salvation of my boy, also help financially."

Mrs. M. T.: "Please to pray for me that my eyesight may be spared."

Mrs. J. H. C.: "Please to pray for a young man whose mind is rapidly failing him. Modernism in a large Methodist University largely responsible for it."

Mrs. W. E. H.: "Pray for a friend who is suffering from a nervous breakdown. She feels she is going to be healed by faith, so pray for her."

C. H.: "Pray for my wife who has lost her reason following an operation. She is a fine Christian woman and I believe God will answer prayer for her."

Our readers are requested to pray for Mrs. Mattie Bourne who is a sufferer of long months.

## FIFTY CENTS

Invested in the interest of a soul will bring large returns. Try sending The Herald until January, 1930, for 50c to some one who needs the message it carries.

## EVANGELISTIC AND PERSONAL.

Rev. Irvin B. Manly, of Houston, Texas, is in a revival of wide interest, at Nyle, Texas, where there is no church and but few people live. The place is mid-way between Rockdale and Thorndale. People are attending from surrounding counties. Young people are taking active part in the whole program of the revival. Brother Manly's slogan for revivals is, "A revival of the Family Altar and of Bible reading." As the services are out-doors, "Under The Sky" heads the announcement for the meeting.

Will you kindly announce in Pentecostal Herald that I am coming through my camp meeting campaign in such good health and blessing that I will now not only consider calls additional for 1930 camp meetings, but will book dates for meetings and conventions for coming fall and winter. May probably divide dates between South, East, West and Pacific Coast. Address to Joseph H. Smith, Redlands, Calif.

Woodward County Holiness Association Tent meeting will be held at Mutual, Okla., August 8-18th. Workers: Evangelist Rev. I. C. Mathis. Song evangelist, Rev. C. D. Clift; pianist, Miss Fern Green; President, Rev. E. A. Green; Sec., Mrs. C. A. Kurtz, Woodward, Okla., Rt. 2.

The thirty-third annual camp meeting will be held on their beautiful camp grounds, A. P. Byal Park, Findlay, Ohio, opening on Thursday evening, August 8. Sermon 7:30 and closing on Sunday evening, August 18, 1929. The workers are Rev. J. E. Shannon, Santa Ana, Calif; Rev. C. W. Butler, Cleveland, Ohio; Prof. N. B. Vandall, song leader, Akron, O.; Miss Winifred Menenway, young people's instructor, Farmer, Ohio; Miss Florine Ewing, pianist, Findlay, Ohio. V. V. Thomas, President. L. M. Cole, Vice-President. G. W. Egbert, Sec. Treasurer.

Rev. Harry M. Alexander: "Rev. Harry Long engaged us to assist him in a meeting at Charlestown, Ind.; the meeting was in a hall and the people came out wonderfully to hear the old-time gospel preached. Many got under conviction, and there were about sixteen prayed through; some were healed. The purpose of this meeting was to organize a Mission. My next meeting will be a tent meeting at Jeffersonville, Ind., from July 18th to August 1. Open dates after August 1st."

C. A. Calhoun: "I am happy to report victory in McComb, Miss., the last meeting. God blessed in a wonderful way. We had a real pentecost feast. The Holy Ghost took absolute charge of one service. No one spoke except as the Spirit gave utterance. The altar was filled. Praise the Lord. We have been at Collinsville, Miss., for five days and near one hundred souls have found God. There were around 40 or 50 souls in the altar Monday night. Pray for us that God will continue to use us to his glory."

WANTED: Sanctified printer, as partner of job printing, and small religious newspaper. Must have good reference. Address Rev. Albert Trubue, 209 West Baker St., Mitchell, Ind.

For Sale: Conn slide Trombone, Artists' model, high and low pitch, medium bore, silver plate and gold plate bell, plush lined case; all in A1 condition. Priced to sell. Write The Musical Whites, Box 204, Highland Park, Ill.; July 21 to August 11, Freeport, Ill.

## WIT AND WISDOM.

Ignorance is costly and enlightenment is enriching.

The greatest faith is found amid the greatest difficulties.

God perfects every true man's work. The Christian worker sows and reaps at the same time.

Holiness is the highest attainment of humanity.

The worst atheism is that which believes there is a God, but lives as if there were no God.

These are just a few of 285 pages of sayings from that great book, "Wit and Wisdom," by Bishop Warren A. Candler. This book alone is worth \$2.50, but you may secure it and five other great books as described on page 5 for \$3.00.

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**THIRTY TEACHERS** in the Lucknow Conference need American partners in their work. You provide capital (from \$80 to \$200 according to Conference scale): they provide labour. Large dividends assured.

These men are trained workers; most of them have worked successfully for a number of years. They have remained at work through the very difficult years of decreased income and there is now no provision for their support except the too scant offerings of the poverty-stricken new converts to whom they minister. Unless partners can be found, who will provide money for their expenses, they will have to leave the ministry.

One of our preachers refused a permanent Government appointment on twice his present salary and a generous pension in order to preach the Gospel. Another one worked without salary for fourteen months until his accumulated savings were exhausted. A third was beaten three times because he insisted on teaching a school for the children of the depressed classes in the village in which he lived. The Conference is working to spread a knowledge of Christ and to establish a fellowship of disciples who love the Lord Jesus and serve God in holiness of heart.

Send your gift (in monthly or quarterly installments, if preferred) to the Board of Foreign Missions, 150 Fifth Avenue, New York City, N. Y. Every cent you send will be forwarded to India and used for the purpose indicated. Say that you read this advertisement in The Pentecostal Herald, and that the money should be sent to the Lucknow Conference.

### SILVER HILLS CAMP MEETING.

The Silver Heights camp meeting begins August 1 and continues over August 11. The workers are Rev. Virgil Moore, Rev. Charles Stalker as preachers. Prof. Burl Sparks will have charge of the music and Miss Grace Ruth will have charge of the children's meetings. Let the people rally to this old camp meeting which has been the scene of days of the Son of man on earth. Pray for, and attend this camp and get a refreshing for your souls.

### SCOTTSVILLE, KENTUCKY.

We engaged the splendid tabernacle at Scottsville, Ky. The good Baptist, Free Methodist and M. E. Churches helped to beautify the grounds. When we arrived we found everything ready—pump put in order, trees whitewashed; we have never seen more beautiful grounds. We had good crowds from the beginning; many asked for prayer. At times as many as 50 and 75 would come forward for prayer and eighteen prayed through at the altar. Husband and wife of two families were beautifully converted. The Mission band of Glasgow came over with their string music one night and on the last Sabbath. We had a fine dinner and three services. As this writer preached on the beautiful doctrine of holiness at the eleven o'clock service the saints of God shouted for joy. Some eight or ten ministers were in the meeting. There is as fine a group of Christian workers as can be found at this camp. This great tabernacle was built over thirty years ago after Dr. H. C. Morrison had held a revival in a tent in Scottsville, Ky. I know it would have done his dear heart good to have seen the great crowd and heard the shouts of God's children, and to have seen the splendid condition of the tabernacle. Many came from Barren county to our last Sabbath.

We never were more conscious of the presence of God as at this camp. We were invited to come back next year for the third Sunday in July. We accepted the invitation. May our dear Lord's richest blessings be on those

good people that prayed and worked for the salvation of souls. The place seemed like holy grounds. As we stood behind the sacred desk we thought of such great men as Dr. H. C. Morrison, Dr. Carradine, C. W. Ruth and others who have conducted great meetings here.

We are now in a tent meeting in Hart County. Then a tabernacle meeting and three tent meetings running us up to October. Yours for lost souls,  
A. S. and R. S. Beck.  
1019 South 4th St., Louisville, Ky.

### WANTED!

The name and address of one or more young preachers to whom we can send The Pentecostal Herald. If in sending these to us you want the privilege of paying for them, you may do so on our 50c proposition. Or, if you have some money to invest and haven't the names, we shall be glad to supply them.

### A CALL FOR UNITED PRAYER.

A National Convocation for prayer will be held at Salem Park, Indianapolis, Ind., August 7-20, in charge of Evangelist S. B. Shaw, Grand Rapids, Mich. Many noted and devoted preachers are expected, including bishops, college presidents, editors, superintendents of Christian Institutions, and many well known evangelists.

This meeting was endorsed by the National Holiness Association held at Wilmore, Ky., last month.

The following covenant of prayer has been endorsed by several Convocations of Prayer held in other cities in charge of Evangelist S. B. Shaw.

### Covenant of Prayer

Believing it to be the will of God that the love of Christians, notwithstanding their differences should be so manifested that all men should be compelled to say of them, "Behold, how these love one another."

Therefore, we do covenant together to call upon God continuously for a more abundant fulfillment of his promises for the outpourings of the Holy Spirit than has yet been witnessed among us, and for a deep general revival of pure and undefiled religion.

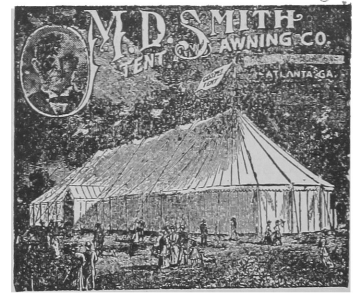
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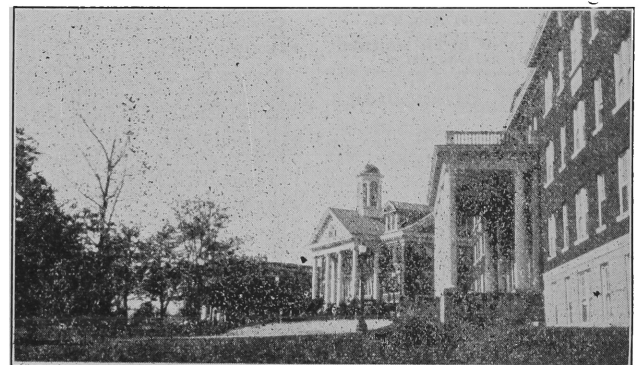
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## EVANGELISTS' SLATES

- ADAMS, T. J.**  
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Hodgins, Okla., August 16-Sept. 1.
- ALBRIGHT, J. PAUL AND MARION.**  
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- ALEXANDER, HARRY M.**  
(1012 Howard Ave., Jeffersonville, Ind.)
- ALLEN, ERNEST C. AND WIFE.**  
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.
- ANDERSON, HERBERT J.**  
(The Soldier Evangelist)  
(313 Cedar St., Aitkin, Minn.)
- ALBRIGHT, TILLIE MCNUTT.**  
(2218 Tuscarawas St., Canton, Ohio.)  
Moers, N. Y., July 27-Aug. 11.  
Richland, N. Y., Aug. 18-Sept. 2.
- ARTHUR, F. E.**  
(240 N. Waller Ave., Chicago, Ill.)
- ASBURY GOSPEL TEAM.**  
(Kirkpatrick, Crouse, Moore, Erny)  
Titusville, Pa., July 17-Aug. 4.  
Carmichaels, Pa., August 5-18.
- AYCOCK, JARRETTE E.**  
(Bethany, Okla.)  
Nampa, Idaho, August 1-11.  
Kearney, Neb., Aug. 15-25.
- BABCOCK, C. H.**  
Romeo, Mich., August 1-11.  
Wichita, Kan., August 15-25.  
Blackwell, Okla., August 26-Sept. 2.
- BAIRD, O. E.**  
(399 Hayward Ave., Rochester, N. Y.)
- BELLEV, P. P.**  
(Olivet, Ill.)  
Harvey, Ill., July 24-August 18.
- BENNARD, GEORGE.**  
(Hermosa Beach, Calif.)  
Conneautville, Pa., (camp) Aug. 2-11.
- BENNETT, W. G. AND RUTH HARRIS.**  
Richmond, Va., July 14-August 6.
- BEYLER, A. E.**  
(413 North Plum St., Plymouth, Ind.)
- BOWEN, E. E.**  
(Lansing, Mich., Rt. 4)
- BOWMAN EVANGELISTIC PARTY.**  
(Lewistown, Ill.)
- BOX, MR. AND MRS. S. C.**  
(Young People's Workers)  
(4140 Maryland Ave., St. Louis, Mo.)  
Wilmore Camp, July 25-August 4.  
Normal, Ill., August 25-Sept. 1.
- BREWEIT, GRADY.**  
(Evangelist Singer and Pianist)  
(Highfalls, N. C.)
- BRYMER, ROBERT.**  
(Yamhill, Oregon)
- DUNHAM, ROYAL E.**  
(416 East 9th, Hutchinson, Kan.)
- BURTON, C. C.**  
(Delmer, Ky.)  
Pleasant Hill, La., July 29-Aug. 11.  
Robeline, La., August 12-25.
- BUSSEY, M. M.**  
(224 W. Palm Ave., Monrovia, Calif.)
- CAIN, W. R.**  
(515 So. Vine St., Wichita, Kan.)
- CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Neshanic, N. J., July 23-Aug. 4.  
Magnolia, Ark., Aug. 9-18.  
Rice, Kan., Aug. 21-Sept. 1.
- CANADAY, FRED.**  
(310 W. North Ave., Pittsburgh, Pa.)
- CAREY, A. B.**  
(Beacon, N. Y.)
- CARTER, HAROLD S. C.**  
(Pequea, Pa.)
- CAROTHERS, J. L. AND WIFE.**  
(40 W. 15th St., Colorado Springs, Colo.)  
Colorado Springs, Colo., July 20-Aug. 15.  
Alden, Kan., Sept. 22-Oct. 6.
- COLLIER, J. A.**  
(1917 Cephus Ave., Nashville, Tenn.)
- COPELAND, H. E.**  
(Oskaloosa, Iowa.)
- COX, F. W.**  
(Lisbon, Ohio)
- COX, STEUBEN D.**  
(1249 N. Holmes St., Indianapolis, Ind.)  
Charleston, Ia., July 31-Aug. 13.  
Indianapolis, Ind., Aug. 21-23.
- CRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Gallen, Mich., August 14-25.
- CROFT, CHARLES H.**  
(1302 E. Maple, Enid, Okla.)
- DARNELL, MRS. ESTHER BROWN.**  
(Evangelistic Singer and Personal Worker)  
(1209 7th Ave., Charleston, W. Va.)
- DAVIDSON, OTTO AND WIFE.**  
(Bladenburg, Ohio.)
- DAVIS, J. W.**  
Lindale, Tex., July 22-Aug. 4.  
Open date, August 4-25.
- DAVIDSON, J. E.**  
(Bladenburg, Ohio)
- DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Ozark, Ark., August 1-11.
- Portalis, N. Mex., Aug. 12-25.  
Amarillo, Tex., Aug. 26-Sept. 8.
- DORN, REV. AND MRS. C. O.**  
(Sumter, S. C.)  
Oswego, S. C., August 4-18.  
Sumter, S. C., Aug. 22-Sept. 8.
- DUNAWAY, C. M.**  
(216 N. Candler St., Decatur, Ga.)
- DUNKUM, W. B. AND WIFE.**  
(1353 Hemlock St., Louisville, Ky.)  
Hope, Ind., July 21-August 12.  
Open dates, August 14-25.  
Calamine, Ark., Aug. 30-Sept. 8.
- DYE, CHARLES.**  
(4 Rundle Ave., Piqua, Ohio)
- EDWARDS, J. R. AND WIFE.**  
Ironton, Ohio, August 4-18.  
Carmago Camp, August 23-Sept. 1.  
B. Liverpool, Ohio, Oct. 6-20.
- EDIE, G. L.**  
(Song Evangelist)  
(Arlington, Ohio, Rt. 1)
- EISLEY, A. N. AND WIFE.**  
(Black Lick, Pa.)
- EITELGEORGE, W. J.**  
(Song Leader and Soloist)  
(1107 Lawrence Rd. N. E., Canton, Ohio.)  
Boiling Springs Camp, July 25-Aug. 4.  
Springfield, Ga., August 15-25.
- ELLIS, MARY HUBBERT.**  
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)
- ELSNER, THEO. AND WIFE.**  
Schnectady, N. Y., July 21-Aug. 18.  
Brooklyn, N. Y., Aug. 25-Sept. 20.  
Canton, O., Sept. 29-Oct. 13.
- ERNY, EUGENE.**  
(5709 Midway Park, Chicago, Ill.)
- FAGAN, HARRY L.**  
(Blind Song Evangelist, and Wife. Singer, pianist and young people's workers)  
(52 1/2 Walnut St., Shelby, Ohio)  
Carmichaels, Pa., August 4-18.
- FLEMING, JOHN.**  
(Ashland, Ky.)  
Reading, Pa., July 19-29.  
Hollow Rock, Ohio, August 2-12.  
Cleveland, Ind., Aug. 23-Sept. 1.  
N. Little Rock, Ark., Sept. 3-15.
- FLEMING, RONA.**  
Toronto, Ohio, August 1-11.  
Bonnie, Ill., August 16-25.  
Florence, Colo., August 30-Sept. 8.
- FLEXON, R. G.**  
(Glasboro, N. J.)  
Bramwell, W. Va., July 25-August 11.  
Spotsylvania, Va., Aug. 18-Sept. 1.
- FLORENCE, L. O.**  
(Wilmore, Ky.)  
Tallow Creek, Ky., July 23-August 14.
- FRANKLIN, EDNA M.—YOUNG, MRS.**  
ELIZABETH, Evangelists.  
(Rt. 5, Maysville, Ky.)
- FRASER, R. G. AND WIFE.**  
(Evangelistic Singers)  
(Piedmont, Okla.)  
Crawford, Tex., August 4-18.
- FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Sellersville, Pa., July 26-Aug. 5.
- FRYHOFF, A. J.**  
(Columbus, Ohio.)  
Portsmouth, R. I., July 26-Aug. 4.
- FUGETT, C. E.**  
(4812 Williams Ave., Ashland, Ky.)
- GADDIS, TILDEN H.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Aliceton, Ky., July 15-28.  
Connelly Springs, N. C., July 29-Aug. 13.  
Bonnie, Ill., Aug. 15-20.  
Winchester, Ind., Aug. 26-Sept. 8.
- GALLAHER, M. R.**  
(110 S. 14th St., Salem, Oregon)
- GALLOWAY, H. W. AND WIFE.**  
(Del Norte, Colo.)
- GEIL, PAUL AND DORA.**  
(Singers and Xylophone Players)  
Argo, Ill., July 25-Aug. 18.  
So. Elliott, Maine, Sept. 15-29.  
Portland, Me., Oct. 6-27.
- GLEASON, REV. AND MRS. RUFUS H.**  
(607 Marion Ave., S. W. Canton, O.)  
Dunkirk, O., July 25-Aug. 4.
- GLENN, J. M.**  
(Young Harris, Ga.)  
Indian Springs, Ga., Aug. 8-18.  
Lincolnton, N. C., July 22-Aug. 4.
- GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio.)
- GREEN, JIM H.**  
(And Sunny South Quartette).  
(Box 200 Connelly Springs, N. C.)
- GRIMES, E. G.**  
Greenville, Ill., July 31-Aug. 11.  
Clarksville, Ill., August 15-Sept. 1.  
Marshfield, Ind., Sept. 8-29.
- GROGG, W. A.**  
(418 24th St. West, Huntington, W. Va.)  
Spring Hill, W. Va., July 7-28.  
Herndon, Va., August 16-25.  
Masontown, W. Va., July 30-Aug. 15.
- HAINES, FLOSSIE.**  
(13708 Claiborne Ave., Cleveland, Ohio)  
(Evangelist and Children's Worker)  
Howard, Pa., July 22-Aug. 3.
- HALLMAN, MR. AND MRS. W. R.**  
(1534 E. 80th St., Chicago, Ill.)  
Dixbury, Alberta, July 25-Aug. 4.  
Elkhart, Ind., August 9-18.  
Yale, Mich., Aug. 15-25.
- HAMPE, J. N.**  
(No. 7 Gaskett St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)
- HAMES, J. M.**  
(14 Maude St., Greer, S. C.)  
Port Crane, N. Y., (Camp) Aug. 1-11.  
Houghton, N. Y., (camp) Aug. 15-25.
- HARMON, MRS. DELLA C.**  
(Song Evangelist)  
(889 Camden Ave., Columbus, Ohio)
- HARRIS, E. J.**  
(Song Leader and Children's Worker)
- HARDESTY, S. P.**  
(Song Evangelist and Cornetist)  
(Lynn, Ind.)  
Onida, S. Dak., July 22-Aug. 11.  
Agar, So. Dak., Aug. 12-Sept. 1.
- HAWK, M. R.**  
(711 Center Ave., Butler, Pa.)
- HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, O.)  
Johnstown, Pa., July 23-Aug. 4.  
No. Webster, Ind., Aug. 4-11.  
Blackwell, Okla., Aug. 23-Sept. 1.  
Grandfield, Okla., Sept. 6-15.
- HENRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
Bethany, Okla., (camp) Aug. 22-Sept. 1.  
Wellington, Tex., July 28-Aug. 11.  
Ponca City, Okla., Sept. 4-15.  
Dallas, Texas, Sept. 16-29.
- HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Alexandria, Ind., Aug. 9-14.  
Portage, Ohio, Aug. 15-25.
- HORN, LUTHER A.**  
(Mobile, Ala.)
- HOWARD, FIELDING T.**  
(198 Timberlake Ave., Erlanger, Ky.)  
Clinton, Pa., August 2-11.  
Pittsburgh, Pa., August 12-25.
- HOOVER, L. S.**  
(Tionesta, Pa.)  
Gallatin, Tenn., August 1-11.  
Petroleum, Ky., August 15-25.
- HUNT, JOHN J.**  
(Rt. 3, Media, Pa.)
- HYSELL, HARVEY B.**  
(Box 582, Waycross, Ga.)  
Choudrant, La., August 4-18.  
Coal Fork, W. Va., Aug. 22-Sept. 8.  
Chesla, Ga., Sept. 15-30.  
Keysville, Ga., Oct. 2-13.
- IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Dyer, Tenn., August 2-11.  
Madill, Okla., August 16-26.  
Poteau, Okla., Aug. 29-Sept. 8.
- JACOBSON, H. O.**  
(630 Minnesota St., Portland, Ore.)  
Astoria, Ore., July and August.
- JOHNSON, ANDREW.**  
(Wilmore, Ky.)  
Lima, Ohio, Aug. 1-11.  
Beverly, Ohio, Aug. 14-25.  
Hurlock, Md., Aug. 26-Sept. 8.
- JOHNSON, RAY N.**  
(1390 Meander St., Abilene, Texas)  
Delanco, N. J., Aug. 23-Sept. 2.
- JOHNSTON, A. H. AND WIFE.**  
(Song Evangelists)  
(800 Princeton St., Akron, Ohio)  
Clinton, Pa., August 2-11.  
Hopkins, Mich., Aug. 22-Sept. 1.
- KENNEDY, ROBERT J.**  
(Singer)  
(2315 Modern Ave., Dallas, Texas)  
Gerymna, Tex., July 29-Aug. 11.  
Roscoe, Tex., Aug. 18-30.
- KENDALL, J. B.**  
(1127 Richmond Road, Lexington, Ky.)  
Hartselle, Ala., Aug. 15-27.
- KINSEY, MR. AND MRS. W. C.**  
(450 So. West 2nd St., Richmond, Ind.)  
(Evangelistic Singers)
- KIRKPATRICK, H. M.**  
(709 Carlisle St., Akron, Ohio.)  
Wheeling, W. Va., July 10-August 4.
- KLINE, FREEMAN S.**  
(230 Fifth Ave., Troy, N. Y.)
- KNAPP, J. F.**  
(Box 99, Cincinnati, Ohio)  
Moers, N. Y., July 27-Aug. 11.  
Portage, Ohio, Aug. 15-25.
- KULP, GEORGE B.**  
(4 Grandview Ct., Battle Creek, Mich.)  
Owosso, Mich., Aug. 2-11.  
Sunburn, Pa., Aug. 16-25.  
Lewistown, Pa., Nov. 3-13.
- LEWIS, JOS. H.**  
(Wilmore, Ky.)  
Bethelridge, Ky., July 30-August 11.  
Nicholasville, Ky., August 13-25.
- LEWIS, M. V.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Centerville, N. Y., July 22-Aug. 4.  
Swaeger, S. C., Aug. 6-18.  
Fig. N. C., August 12-Sept. 1.
- LIDDELL, T. T.**  
(6121 Ellis Ave., Chicago, Ill.)  
Chicago, Ill., July 8-August 4.
- LINN, REV. JACK AND WIFE.**  
(Oregon, Wis.)
- LINCICOME, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Ludlow Falls, Ohio, August 2-11.  
Zanesville, Ohio, Aug. 15-20.
- LOPER, J. NORRIS. FRY, WILBUR H.**  
Sebastopol, Miss., July 29-Aug. 4.  
Rose Hill, Miss., Aug. 5-18.  
Sandersville, Miss., Aug. 19-Sept. 1.
- LONG, J. OWEN.**  
(Singing Evangelist)  
(Harrisonburg, Va.)
- LOVELESS, W. W.**  
(London, Ohio)  
Middleport, Ohio, July 26-Aug. 11.  
Radcliff, Ohio, Aug. 12-25.
- LOWELL, B. A.**  
R. A. Root, B. F. Moss, Jr.  
Basin, Wyo., July 25-Aug. 11.  
Powell, Wyo., Aug. 14-25.  
Jackson, Wyo., Sept. 1-8.
- LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Garden City, Kan., July 25-Aug. 11.  
Batesville, Ark., August 15-25.
- MCBRIDE, J. B.**  
(112 Arlington Drive, Pasadena, Calif.)  
Portsmouth, Ohio, July 30-Aug. 11.  
Ramsey, Ind., August 15-25.  
Cincinnati, Ohio, Oct. 6-20.  
Beech Grove, Ark., Aug. 27-Sept. 8.
- MCGRIB, ANNA E.**  
(280 S. Firestone Blvd., Akron, O.)  
Sharon, O., July 26-Aug. 4.  
Mt. Vernon, O., Aug. 8-18.
- McKIE, MARK S.**  
(Holt, Michigan)
- McNEESE, H. J.**  
(New Brighton, Pa.)
- MANLY, IRVIN B.**  
(401 Cosmos Street, Houston, Tex.)
- MATHIS, I. C.**  
(2923 Troost Ave., Kansas City, Mo.)  
Woodward, Okla., August 8-18.  
Oakland City, Ind., Aug. 23-Sept. 1.  
Cape May, N. J., Sept. 6-15.
- MAWSON, RUSSELL K.**  
(Singer and Pianist)  
(202 N. Lexington Ave., Wilmore, Ky.)
- MAXWELL, SAM.**  
(Song Evangelist, Upland, Indiana)  
Cambridge, Mass., July 9-Aug. 16.  
Morganton, N. C., August 18-Sept. 2.  
Wentworth, N. C., Sept. 2-16.
- MILBY, E. O.**  
(Song Evangelist, Greensburg, Ky.)  
Campbellsville, Ky., July 23-Aug. 4.  
Normal, Ill., Aug. 23-Sept. 1.  
Flovilla, Ga., Aug. 8-18.
- MILLER, REV. AND MRS. F. E.**  
(Lowville, N. Y.)
- MINGLEDORFF, O. G.**  
Okanogan, Wash., Aug. 1-11.
- NORRIS, JOHN.**  
(1001 Cooper St., Camden, N. J.)  
Centre Valley, Pa., July 27-August 4.
- OWEN, JOHN F.**  
(Taylor Evangelist, Upland, Indiana)  
Connelley Springs, N. C., July 28-Aug. 6.  
Indian Springs, Ga., Aug. 8-18.  
Circleville, O., Aug. 23-Sept. 1.
- PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Salvisa, Ky., July 22-Aug. 4.  
Oswego, S. C., August 6-18.  
Open dates, Aug. 19-Sept. 1.
- PATZSCH, EDDIE E.**  
(Song Evangelist)  
(624 Oak St., East Liverpool, O.)  
Wheeling, W. Va., July 10-Aug. 4.  
Hammondsville, Ohio, Sept. 1-15.
- POCOCK, B. H.**  
Cleveland, Ohio, Aug. 28-Sept. 1.
- POLLITT, S. H.**  
(Amelia, Ohio)  
Salem, Ky., July 28-August 11.  
Salvisa, Ky., August 15-September 1.
- QUINN, IMOGENE.**  
(909 N. Tuxedo St., Indianapolis, Ind.)
- RAYL, C. H.**  
(Evangelistic Singer)  
(413 E. 25th St., Huntington, W. Va.)
- REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)  
St. Croix Falls, Wis., July 26-Aug. 4.  
Oregon, Wis., Aug. 9-26.  
California, Ky., Aug. 30-Sept. 8.
- REED, LAWRENCE.**  
(Demascus, Ohio)  
Clinton, Pa., Aug. 2-11.  
Circleville, O., Aug. 21-Sept. 1.
- REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Texas)  
Boyce, La., July 23-August 4.  
Fayetteville, Ark., Aug. 11-25.
- REES, PAUL S.**  
(2014 W. Hancock, Detroit, Mich.)  
Eldorado, Ill., August 2-11.  
Wichita, Kan., Aug. 16-25.  
Gaines, Mich., August 30-Sept. 8.
- RICE, LEWIS J. AND EDVYTHE.**  
Ladoga, Ind., July 28-Aug. 11.  
Hammond, Ind., Aug. 14-18.
- RIGGS, HELEN G.—BONINE, GRACE O.**  
(Vandalia, Mich.)
- RING, O. F.**  
(724 9th Ave., New Brighton, Pa.)
- ROBERTS, T. P.**  
(321 Bellevue St., Wilmore, Ky.)  
Mt. Hope Camp, July 23-Aug. 4.  
Open dates, August 4-15.  
West Union, Ohio, August 15-25.
- ROBERTS, C. PRESTON.**  
(713 College Ave., Des Moines, Ia.)  
Valley City, N. D., July 21-Aug. 4.  
Climbing Hill, Iowa, Aug. 9-18.
- ROOD, PERRY.**  
(Middleport, Ohio.)  
Richmond, Va., July 23-August 11.  
Cardington, Ohio, July 31-Aug. 11.  
Columbus, Ohio, Aug. 28-Sept. 1.



**HOOD, DWIGHT A.**  
(Vermontville, Mich.)

**RUSSELL, MAE.**  
(Morrilton, Ark.)

**ST. CLAIR, FRED.**  
Bessemer, Ala., July 28-Sept. 1.

**SANFORD, E. L.**  
(202 Enguan Ave., Lexington, Ky.)

**SHAW, BLISH R., AND MARY.**  
(1261 Norderke Ave., Indianapolis, Ind.)  
Mt. Hope, Ky., July 18-Aug. 4.

**SHANK, MR. AND MRS. R. A.**  
(191 No. Orden Ave., Columbus, Ohio.)  
Romeo, Mich., August 2-11.  
Kampsville, Ill., Aug. 15-25.

**SHARROW, C. E., AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHELHAMER, E. E.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Indianapolis, Ind., July 29-31.  
Lima, Ohio, Aug. 1-11.  
Millersburg, Ohio, Aug. 15-25.  
Huntington, W. Va., Sept. 1-15.

**SHELHAMER, MRS. JULIA A.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Lima, Ohio, August 1-11.  
Hopkins, Mich., August 15-25.

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist)  
(Mannington, W. Va.)

**SPELL, C. K.**  
(Kirbyville, Tex.)  
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)  
Hutchinson, Kan., Aug. 2-11.  
Frankfort, Ind., Aug. 9-13.

**SWEETEN, HOWARD W.**  
(Ashley, Ill.)  
Conneautville, Pa., August 2-9.  
Alexandria, Ind., Aug. 9-19.  
Richland, N. Y., Aug. 21-Sept. 2.

**THE LAMP EVANGELISTIC PARTY.**  
Springerton, Ill., Sept. 8-22.

**TEETS, ODA B.**  
(Aurora, W. Va.)

**THOMAS, W. E.**  
Marion, Ky., July 17-Aug. 11.  
Clinton, La., August 16-25.  
Franklin, Ky., August 27-Sept. 11.  
Tompkinsville, Ky., Sept. 13-27.

**THORNTON, I. A. AND WIFE.**  
(Hattiesburg, Miss.)

**UTHE, W. F.**  
(Singing and Preaching Evangelist)  
(410 S. Broadway, Watertown, S. D.)

**VANDERSALL, W. A.**  
(Findlay, O.)

**VANDALL, N. B.**  
(303 Brittan Rd., Akron, Ohio)  
(Song Evangelist)  
Sharon Center, O., July 26-August 4.  
Findlay, Ohio, Aug. 8-18.

**VAYHINGER, M.**  
Indianapolis, Ind., July 25-Aug. 4.

**WELSH, H. W.**  
(Olivet, Ill.)

**WELLS, KENNETH AND EUNICE.**  
(Taylor University, Ind.)  
Wilmore, Ky., July 25-Aug. 4.  
Mt. Vernon, O., Aug. 9-18.  
Bethany, Okla., Aug. 23-Sept. 1.  
Newton, Kan., Sept. 5-15.

**WHITE, MR. AND MRS. PAUL.**  
(Singing Evangelists and Musicians)  
(Box 204, Highland Park, Ill.)

**WHITCOMB, A. L.**  
(221 Euclid, Long Beach, Cal.)  
Dallas, Pa., July 24-Aug. 4.  
Sherman, Ill., Aug. 8-18.  
Normal, Ill., Aug. 23-Sept. 1.  
Greenville, Tenn., Sept. 5-15.

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Bedford, Ky., August 2-11.  
Herdon, Va., August 14-25.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Urbana, Ohio, July 29-Aug. 4.  
Frankfort, Ind., August 8-18.

**WILCOX, PEARL E.**  
(Song Evangelist)  
(Stockport, Ohio)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Donnellson, Ill., July 25-Aug. 11.  
August 10-September 2, open.

**WILLIAMS, FRED G.**  
(11916 Beulah Ave., N. E., Cleveland, O.)

**WIREMAN, C. L.**  
(717 Scott Blvd., Covington, Ky.)  
Merrimac, Ky., July 17-28.  
August open.

**WISEMAN, P.**  
(910 Bank St., Ottawa, Canada)  
Shawville, Que., Aug. 4-11.  
Stoneboro, Pa., August 13-22.  
Delanco, N. J., Aug. 24-Sept. 2.

**WOOD, E. E.**  
(728 John Street, Jackson, Mich.)

## Camp Meeting Calendar

**ALABAMA.**  
Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen. Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

**ARKANSAS**  
Batesville, Ark., August 15-25. Revs. Theo. and Minnie E. Ludwig, evangelists, with Rev. Y. D. Whitehead, pastor of Nazarene Church, and local help. Write E. A. Mashburn, Cor. Sec., Magnolia, Ark., Aug. 9-18. Workers: Rev. O. H. Callis, Mrs. Callis, young people's worker, and Rev. A. H. Wade in charge of singing and music. Address, Mrs. A. A. Pittman, Cor. Sec., Hagnolia, Ark.

**FLORIDA.**  
Orlando, Fla., Feb. 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Willis, Box 1944, Orlando, Florida.

**GEORGIA.**  
Indian Springs, Aug. 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John P. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work; Mr. Hamp Sewell, director of music; Woman's Quartet, Taylor University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.

**ILLINOIS.**  
Kampsville, Ill., August 15-25. Workers: Rev. C. H. Stalker, Rev. B. T. Flannery. Song leaders and children's workers, Mr. and Mrs. R. A. Shank. Write Elba Folles, Sec., Kampsville, Ill.

Springerton, Ill., August 29-Sept. 9. Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife. Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.

Urbana, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Moser Sisters, trio musicians, song leaders. W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson. Mrs. Della B. Stretch, children's leader. Rev. G. Edward Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short, Sec., 2217 E. Capitol Ave., Springfield, Ill.

Eldorado, Ill., August 1-11. Workers: Rev. Thos. E. Harper, Rev. E. E. Montgomery, Dr. J. L. Brasher, Rev. Paul S. Rees and Rev. C. C. Kinsinger and wife. J. M. Keasler, Cor. Sec., Omaha, Ill.

Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. E. Fuggett, Miss C. E. Cooley, children's worker. Rev. C. Mibby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

**INDIANA.**  
Ramsey, Ind., August 15-25. Workers: J. B. McBride and Guy Wilson, C. C. C. Gray, children's worker. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Leesburg, Ind., August 4-11. Evangelists: Bishop Joseph F. Barry, Mr. J. H. Hargreaves, D.D., Bible Expositor, Thomas Clark Henderson, D.D.; Children's Worker: Mrs. T. C. Henderson; W. H. M. S.; Mrs. Dan B. Brummitt; W. F. M. S.; Mrs. Hattie V. Cady; Music: Rev. and Mrs. J. Floyd Seeligh. Address: Mrs. E. Housley, care Epworth Forest Hotel, Leesburg, Ind.

Bryantsburg, Ind., Aug. 7-18. Workers: Rev. O. C. Brown and family. Write C. E. Creek, Rt. 1, Madison, Ind.

Oakland City, Ind., August 23-Sept. 2. Workers: Rev. J. B. Schell, Earl Dulany. Song evangelists, Rev. Schell and wife. Write Mrs. Maud Yeager, 519 East Broadway, Princeton, Ind.

Frankfort, Ind., August 9-18. Workers: Rev. B. G. Finch, Rev. A. L. Slater. David Wilson, Rev. Walter Surbrook. Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

**IOWA.**  
Keokuk, Iowa, August 15-25. Rev. Anna L. Spann in charge. Address Mrs. F. A. Oilar, Sec., 1027 Pimes St., Keokuk, Ia.

Des Moines, Ia., July 5-14. Evangelists: E. E. Shelhamer, Byrl Crouch. Write Rev. C. H. Orf, 2824 49th St., Des Moines, Ia.

**KANSAS.**  
Palco, Kan., August 15-25. C. W. Ruth, evangelist, other workers and singers will be in this great camp. Write Rev. E. L. Duby, Palco, Kan.

Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.

Wichita, Kan., August 15-25. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. E. D. Bartlett, Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 Vine St., Wichita, Kan.

**KENTUCKY.**  
Carthage, Ky., August 30-Sept. 18. Workers: Rev. Mattie Wines, Rev. J. E. and Ada Redmon, Rev. Horace A. Booker. Write J. R. Moore, Pres., California, Ky.

Lawson, Ky., August 23-Sept. 1. Workers: Revs. W. C. McIntire, C. R. Vincent. Music in charge of Mr. Carmel. Workers: pianist, John McIntire, Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.

The Callis Grove, Ky., camp, August 2 to 11. F. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.

**MAINE.**  
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bab. Church and others. Write Rev. H. C. Archer, North Herk, N. B.

**MARYLAND.**  
Leslie, Md., August 11. Workers: The Huff-Eby Evangelistic Party, consisting of Rev. J. M. Huff, Rev. A. T. Eby, song leader, Miss M. Opal Huff, pianist and children's worker, Geo. Woodward, also Rev. C. A. Gibson. Write Rev. J. N. Nielson, 217 Parker Ave., Darby, Pa.

**MASSACHUSETTS.**  
North Reading, Mass., August 31-Sept. 2. The workers are to be from among the young preachers and singers of the District. For information write Rev. L. B. Byron Dist. Pres., Livermore Falls, Maine.

Wilmington, Mass., August 2-12. Rev. Link and wife, in charge. Rev. H. W. Thomas, in charge. Write to Rev. L. W. Malcolm, 12 Sheridan Ave., Medford, Mass.

**MICHIGAN.**  
Bellaire, Mich., August 21-Sept. 1. Revs. Zike, Myers and party will have charge. For information write Rev. A. W. Baker, Secretary, Bellaire, Mich.

Gaines, Mich., August 23-Sept. 1. Workers: Rev. Paul Rees, Dr. H. C. Morrison, (provided he is able) Rev. Ira E. Miller, Rev. Clara G. Ford, Dr. C. W. Buller, Mrs. Grace B. Hencks and others. Write Mrs. Grace Millard, Sec., 614 W. Mich. Ave., East Lansing, Mich.

Hopkins, Mich., Aug. 22-Sept. 1. Workers: Rev. T. M. Anderson, Rev. W. L. Surbrook. Mrs. Julia Shelhamer in charge of children and young people. Mr. and Mrs. A. H. Johnston, in charge of music. Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich.

Mayhew, Mich., August 8-18. Workers: Wm. O. Nease, C. V. Holstein, H. F. Woods, E. O. Rice. Address Mrs. Clara Palmer, 544 Thompson St., Ann Arbor, Mich.

Owosso, Mich., August 2-11. Evangelists: Rev. S. C. Rev. and Rev. George B. Kulp, Rev. J. C. Brillhart, in charge of music and singing. Rev. B. O. Shattuck, 907 S. Shawassee St., Owosso, Mich., Dist. Supt.

Gladwin, Mich., August 8-18. Evangelist Rev. L. N. Toole. Write J. Warren Kays, Pres., Gladwin, Mich.

Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, "Belmont", song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kinde, Mich.

**MISSISSIPPI.**  
McHenry, Miss., August 2-11. Workers: Rev. C. B. Carnes, R. C. Rogers, Rev. W. P. George. Write Mrs. Dr. H. P. Hopper, Sec., Saucier, Miss.

Cleveland, Miss., August 8-18. Workers: Rev. W. R. Platt and wife, preachers. Mrs. Robbie Fleming, pianist, Miss Elsie Brinkley, choir director. Mrs. S. C. Taylor, Sec. Wayneboro, Miss., Aug. 16-25. Preacher in charge, Evangelist R. A. Young and other workers. Mrs. J. E. Moody, Sec.

**NEW JERSEY.**  
Glassboro, N. J., August 8-18. Workers: J. F. Woods, Jack Donovan, and others. Address Mrs. Wm. Gallagher, 40 Mistle Ave., Pittman, N. J.

Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. G. Howard Rowe and wife. Write Earl Woolson, Cape May, R. D., N. J.

Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray N. Johnson, Rev. Peter Wiseman. Special singers. Male Quartette. Orchestra.

**NEW YORK.**  
Moers, N. Y., July 27-Aug. 11. Workers: Rev. J. F. Knapp, Rev. C. W. Ruth, Rev. John Thomas, Rev. John Scobie, Mrs. Emily Thomas. Mrs. Tillie Albright, song leader, Arthur W. Gould, with Colored Quintette, of Cleveland, assisting. For information address Kenneth P. Fee, Sec., Moers, N. Y.

Richland, N. Y., August 19-Sept. 3. Workers: F. W. Saffell, F. E. Arthur, H. W. Sweeten, Tillie Albright, R. H. Saffell, leader in charge. S. C. Haskins, pianist; Ida E. Biss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

Seven Oaks, N. Y., August 4-18. Workers: A. P. Carr, C. E. Moore, song leader. In song Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1555 1st Ave., Watervliet, New York.

**NORTH CAROLINA.**  
Colfax, N. C., August 16-25. An efficient corps of workers will be present. For information and data write Eber F. Cude, Sec., Colfax, N. C.

**OHIO.**  
Peoli, Ohio, August 1-11. Workers: Rev. Guy Wilson, Rev. Orin M. Simmerman, Rev. Earl N. Dorff.

Findlay, Ohio, August 8-18. Workers: Rev. J. E. Shannon, Rev. C. W. Butler, Prof. N. B. Vandall, singer. Miss Winnifred Hemenway in charge of young people. Miss Florine Ewing at piano. Write G. W. Egbert, Sec. Treas., Findlay, Ohio.

Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater, E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

Millersburg, Ohio, August 15-25. The Shelhamer Evangelistic Party will be in charge as workers. O. O. Herron, Sec., Millersburg, Ohio.

Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Bona Fleming, John Fleming, Prof. J. E. Moore, song leader. Miss Janie Bradford, young people's worker. Miss Edna Wilson, pianist. Address A. K. Householder, Toronto, O., Route 2.

Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. E. Shelhamer, wife and son, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. E. Pettit, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's workers, Miss Anna McGhie; children's workers, Miss Mary Gorsuch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife and O. O. Davidson and wife. Address Rev. E. E. Shultz, Sec., Shadyside, Ohio.

**OKLAHOMA.**  
Alva, Okla., August 30-Sept. 8. Evangelist L. L. Waddell; song leader, Rev. Carl Bird, John E. McGraw, Sec.

Ed. Okla., August 23-Sept. 1. Workers: Rollo D. Wise, evangelist; Arthur Calhoun, song leader. John E. McGraw, Sec.

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Blackwell, Okla., Aug. 22-Sept. 2. Workers: Rev. C. H. Babcock, Rev. T. C. Henderson, and Rev. Floyd Nixon, song leader. Write to Mrs. L. Wright, 307 E. College, Blackwell, Okla.

Thomas, Okla., Sept. 10-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

**PENNSYLVANIA.**  
Sunbury, Pa., Aug. 10-26. (Rev. J. B. Kulp, evangelist. For information address Rev. D. A. King, Sec., 504 S. 13th St., Harrisburg, Pa.)

Conneautville, Pa., August 2-11. Workers: Dr. John Paul, Dr. C. F. Wimberly, Rev. H. Sweeten, Rev. C. E. Bennett, Mrs. Emma Valentine, young people. Write C. A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.

Belsano, Pa., August 1-11. Workers: Rev. Jesse Whitehead, Rev. C. F. Hogie. Write to S. Ward Adams, Sec., Belsano, Pa.

**TENNESSEE.**  
Louisville, Tenn., September 1-15. Workers: C. M. Dunaway, H. A. Forester, Mrs. H. A. Forester, Rev. H. A. Forester, Miss Flora Alfred, pianist. Mrs. Walter Fouché, Secretary.

Dyer, Tenn., August 1-10. Workers: Rev. Albie and Emma Trick, Mrs. Bette Folles, song leader. Address Joe T. Hall, Sec. Treas., Dyer, Tenn.

Greeneville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Miss Alma L. Budman and Miss Pearl Wilcox, song leaders. Write Mrs. Flora Willis, Sec., Greeneville, Tenn.

**TEXAS.**  
Atlanta, Texas, August 9-18. Workers: Rev. Warren C. McIntire. Kendall White and wife, song leaders. Mary E. Perdue, Sec.

Peniel, Texas, August 1-11. Workers: Rev. J. M. Ellis. Mr. Jack Carter and wife will lead the music. Write E. C. DeJernett.

**VERMONT.**  
Johnson, Vt., August 16-25. Workers: Rev. J. C. Long, Abbie J. Lawrence, Rev. James Jones, Rev. C. R. Sumner. Ruth Belmont, organist. Local pastors will be assisted. Rev. C. R. Sumner, Sec. Treas., Moers, N. Y.

**VIRGINIA.**  
Mt. Vernon, Va., August 1-11. Workers: Rev. Fred Ross, Rev. G. Dugger, Rev. H. Hoyt, Bertha Munro and others; Alvin Young and J. I. Jones in charge of music; Mrs. H. H. Hoyt, pianist. Address Mrs. J. H. Shrader, Sec., Acetotink, Va.

Drainesville, Va., August 16-25, inclusive. Workers: Rev. W. A. Grogg, Rev. Raymond Wilder. Address Anna L. Hyatt, Sec., Herndon, Va.

Locust Grove, Va., August 22-Sept. 1. Workers: Rev. W. C. Diggs, Rev. H. A. Frederick. For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

**WEST VIRGINIA.**  
Lima, W. Va., August 18-Sept. 1. Workers: Rev. R. G. Dixon, Rev. W. L. King, Rev. G. B. King, Rev. Bessie B. Larkin, Rev. W. J. McLaughlin, Rev. J. W. Heckman. Miss Winnie Thompson, Violinist, Rev. E. C. Hoey, Pianist. Mrs. W. L. King, Mrs. G. B. King, Merton Steelman, Children's Meetings. Write Mrs. Bertie K. Andrews, Sec., Spotsylvania, Va.

Wakefield, Va., August 2-11. Workers: Rev. O. B. Newton, Rev. H. W. McDonald, Rev. P. F. Newton. Write F. W. Gay, Treas.

**WASHINGTON.**  
Orchards, Wash., August 4-19. Workers: Rev. David L. Fenwick and Rev. J. P. Johnston. Miss Ethel Lou Toy, young people's worker. Address Mrs. J. Howard Porter, Sec., Orchards, Wash.

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